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HISTORY OF LAMBOURN CHURCH.





LAMBOURNE CHURCH, WEST VIEW

HISTORY

OF THE

PARISH CHURCH

OF

Saint Michael and All Angels,

CHIPPING LAMBOURN.

BY

JOHN FOOTMAN, M.A.

Est Domus ista Dei, pacis, precis, et requiei,
Quas tibi concedat Qui vivit et ethere regnat.

LONDON :

ELLIOT STOCK, 62, PATERNOSTER ROW, E.C.

1894.

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DEDICATED

TO

DAVID KENNARD,

A LAMBOURN MAN.

See them - \$1.50



PREFACE.

THE original intention of the compiler of this book had been to issue a complete history of the Hundred of Lambourn, which comprises the parishes of Lambourn and Eastgarston in the county of Berks, and it was with this purpose that he began to collect materials some years ago. Finding, however, these materials far more abundant than he had expected, he determined to change his plan slightly; and, instead of attempting to publish a complete history, to issue first a smaller volume on Lambourn Church, to be followed by similar volumes on the manorial history of Lambourn, and on the church and landowners of Eastgarston. These, again, might be supplemented (though this is a hope which may perhaps never be realized) by the publication in two or more volumes of a complete transcript of the church registers of the two parishes, with notes.

In offering to his readers the fulfilment of the first part of his project, the writer feels that he must ask their indulgence for the many defects which may be found in the present volume; defects which are not

due, he hopes, to any want of care on his own part, and certainly not to any lack of enthusiasm for his subject, but which are perhaps unavoidable in the work of one who has had no special archæological training. Still, he would hope that imperfections arising from his own antiquarian inexperience have been to a great extent remedied by the pains which Mr. Walter Money, F.S.A., of Newbury, has taken in the revision of the earlier chapters ; an assistance which Mr. Money's unrivalled local knowledge has rendered almost invaluable, and for which the writer cannot sufficiently express his gratitude.

And he gladly takes this opportunity of acknowledging his indebtedness to Mr. Walter de Gray Birch, F.S.A., of the British Museum, for the translation of and notes on the Charter of Canute ; to the Precentor of Lincoln for assistance in the interpretation of some ancient documents ; to the Dean of Lincoln, for some interesting notes on Bishop Milman ; to the Rev. J. H. Light, Vicar of Lambourn, for his kindness in permitting him to examine and make extracts from the Church Registers and Vicarage Papers ; to Mr. C. J. Maberley ; and to the late Mr. James B. Barnes, whose sympathy and encouragement, given at an early stage of the work, were of great value to the author.

Thanks are also due to Mr. E. Doran-Webb, F.S.A., architect, for the architectural drawings with which the book is adorned ; to Mr. J. Oldrid Scott, F.S.A., who has rendered much assistance on architectural problems ; to Mrs. Dickson, Miss Barnes, Mrs.

Hillier, Mrs. Hughes, of Rooksnest, and the Rev. W. Pollock - Hill, for their kindness in assisting the author to find additional illustrations suitable to the book.

In conclusion, the author must express his obligations to Miss E. Salisbury, of Streatham, for the careful accuracy with which she has made transcripts from important documents at the Record Office, Somerset House, and St. Paul's Cathedral.

ST. MARTIN'S, LINCOLN,
Michaelmas, 1893.







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ERRATA.

Page 172, line 5, *for 1709 read 1719.*
,, 179, ,, 5, *for 1792 read 1719.*
,, 181, ,, 15, *for 47 read 7.*

all but the most enthusiastic from making the attempt.

This secluded situation has seriously affected the prosperity of the little town. One by one the houses of the smaller gentry in the parish have been deserted by their owners, and let out to tenant farmers; and as the mansions became ruinous, they have been mostly pulled down, and their places

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HISTORY OF LAMBOURN CHURCH.

CHAPTER I.

INTRODUCTORY.

IN the extreme west of the royal county of Berkshire lies the remote and little-known town of Lambourn. Few strangers from a distance visit the place; and those who are attracted thither by the fame of its great church have many difficulties to overcome before they can reach it, and the prospect of a nine-mile walk or drive from the nearest railway station is enough to deter all but the most enthusiastic from making the attempt.

This secluded situation has seriously affected the prosperity of the little town. One by one the houses of the smaller gentry in the parish have been deserted by their owners, and let out to tenant farmers; and as the mansions became ruinous, they have been mostly pulled down, and their places

taken by smaller, and perhaps more convenient, though certainly less picturesque, farm-houses of the nineteenth century pattern.

The ancient market, too, after dwindling down to the weekly meeting of two old farmers at the 'George,' became finally defunct about twenty years ago. Cottages have been left without repair until the roofs fall in, soon to be followed by the walls, until nothing is left but heaps of stones and broken slates, from which spring dismal crops of nettles, which shade without concealing rusty spoutless kettles, bottomless saucepans, and fragments of cheap blue-and-white plates and dishes. One of these forlorn-looking gaps has remained for fifteen years in the market-place itself, just opposite the church, and next door to the principal inn of the town, and it is only within the last two or three years that the ruins have been decently shrouded from public view behind a wooden paling.

However, in spite of these occasional blemishes, the general aspect of the place is homely and cheerful; and among those who know it best, there may even to-day be found a few who would re-echo the wish of our own Lambourn poet, as expressed some three centuries ago in the following beautiful lines:

'Let me, good Lord, among the Great un-kend,
My rest of dayes in the Calm *Countrey* end.
Let me deserve of my deer *EAGLE-Brood*
For *Windsor*-forrest, walkes in *Almes-wood*:
Be *Hadley Pond* my Sea; *Lambs-bourn* my Thames;
Lambourn my *London*; *Kennet's* silver streams

My fruitfull *Nile*; my Singers and Musicians,
 The pleasant Birds with warbling repetitions ;
 My company, pure thoughts, to work thy will ;
 My Court, a Cottage on a lowly Hill.
 Where without let I may so sing Thy Name,
 That times to-come may wonder at the same.' ¹

The little 'Lambes-bourn' is the stream at the head of which the town is situated, and from which it takes part of its name. It is elsewhere celebrated by the same poet :

'And little Lambes-Bourn, though thou match not Lers,
 Nor hadst the Honour of Du Bartas' Verse,
 If *mine* have any *Thou* must needs partake,
 Both for thine *Owne* and for thine *Owner's* sake.'²

And he goes on to celebrate a peculiarity possessed by this and by other streams in chalk countries :

'All *Summer-long* (while all thy sisters shrink)
 That of thy *teares* a million daily drinke ;
 Besides thy Waste, which then in haste doth run
 To wash the feet of CHAUCER'S *Donnington* :
 But (while the rest are full unto the top)
 All *Winter-long* Thou never *show'st* a drop,
 Nor send'st a *doit* of need-less Subsidie,
 To cramm the *Kennel's* Want-less Treasurie.'

The cause of this peculiarity is well understood by geologists, though it has been much mystified by ingenious theories about syphons, etc. The springs run after rainy seasons, and are simply the overflow of surplus water from the chalk.

¹ Sylvester's 'Du Bartas,' etc. (London, 1633), p. 30.

² *Ibid.*, p. 23.

A point which has evoked much discussion should, perhaps, be mentioned here. Down to the middle of the present century, those who had occasion to spell the name of our river and town allowed themselves great liberty, and Lambourn, Lambourne, and Lamborne were all used, one nearly as often as another, though perhaps Lamborne was the first favourite. When the question came to be discussed, the Post Office stepped in, and practically settled the matter by the adoption of *Lambourn* for its stamp, and for the sake of uniformity the present writer has adopted that form, though personally he agrees with Mr. Parker¹ in believing that, 'for all places in existence before the Norman Conquest, undoubtedly the proper name is Burne.' In Alfred's will, and in all other occurrences of the name before the Norman Conquest, it is called *Lamburne*; in Domesday always *Lamborne*; the compromise, *Lambourne*, not being found until some centuries later, when the word *burn*, for stream, became confined to the northern parts of the country, *bourne* being the favourite form in southern districts.

The first syllable is doubtless the Saxon '*lamb*,' and is probably taken from the numerous flocks of sheep which from time immemorial have found such excellent pasturage on the downs in the neighbourhood.

¹ In a letter printed in Chambers' '*Handbook to East-Bourne*,' p. 28. Mr. Parker also points out that no Berkshire man would *say* anything but *Lamburne*—doubtless the original pronunciation. The word as used here has nothing to do with '*borne*' or '*bourne*,' a boundary.

Although the regular stream of history does not touch Lambourn until the ninth century, yet the relics of prehistoric times in this neighbourhood are very numerous and important. We need not here do more than refer to the interments in what are generally known as 'The Seven Barrows,' which were examined by Mr. Martin-Atkins and Dr. Wilson in the years 1850-52,¹ and which seem to show that there was a considerable British settlement in this district. Many flint implements, both of the palæolithic and neolithic periods, and also bronze hatchets, have been found; and there are other indications that this part of the country was extensively and numerously occupied by men with some considerable amount of civilization before the advent of the Roman conquerors.

We have still clearer evidence that in Roman times Lambourn was a place of some importance; a large number of coins from Tiberius to Constantine have been found in the parish; ten graves on Stancombe Downs, about two miles from the town, were examined in 1870 by the Rev. G. H. Morrell,² who concludes from the short stature of the skeletons and from the round-headed studs of *caligæ*, or

¹ Dr. Wilson's account of these barrows is printed in vol. i. of the 'Transactions of the Newbury District Field Club,' pp. 178-182, and the urns which were found are in the national collection at the British Museum. Other barrows in the parish have been examined by Canon Greenwell and Mr. Money; these are described and illustrated in *Archæologia*, vol. lii., pt. i., pp. 59-61.

² See 'Transactions Newbury District Field Club,' i. 207.

military boots, found in the graves, that this was the burial-place of Roman soldiers; and a few years since some remains near this spot were carefully investigated, and proved beyond doubt to be the relics of an ancient Roman villa.¹

Further, the whole district is covered with a network of ancient British trackways, which may in a great measure be considered the basis of subsequent Roman roads, and evidence is not wanting to prove that many old British roads were utilized by the Romans, not only for military purposes, but also for general inter-communication. Two very important ancient roads which would render Lambourn easily accessible may be mentioned here; the Icnield Street, usually known as the Ridgeway, which passes within four miles of the site of Lambourn on the north; and through Lambourn Woodlands runs the great Roman road which led from Londinium (London) to Isca (Cærlleon), passing through on its way Calleva (Silchester), Spinæ (Speen), Corinium (Cirencester), and Glevum (Gloucester).

From these various indications we may fairly conclude that Lambourn, whatever its earlier name may have been, was a place of some importance in British times, which importance was at least not diminished under Roman rule. 'The fact seems to be that the archæological evidence, gradually accumulating as time goes on, points more and more clearly to the fact that our modern villages are very often on their old Roman, and sometimes probably

¹ Now the property of Mr. Dolby.

pre-Roman, sites—that however much the English invaders avoided the walled towns of Roman Britain, they certainly had no such antipathy to the occupation of its villas and rural villages.¹

A deeply interesting question, but one at the same time to which we can scarcely hope for a satisfactory answer, is the question, What hold had the Christian religion over the British inhabitants of the land, and their Roman conquerors? It seems probable that during the second century, if not earlier, some Christians from Gaul crossed the channel, and planted here and there some settlements of the Church; but the Church thus formed would at first be confined mainly to Romanized natives and to the Roman residents, and struck, in consequence, but feeble roots in the land.² The presence of three bishops from Britain at the Council of Arles, A.D. 314, seems to prove that by that time the Church in this country had been gaining considerable ground, but ‘during the rest of the Roman period the Church of Britain shows like a valley wrapt in mists, across which some fitful lights irregularly gleam. . . . Antiquarians have found but very few memorials of Roman-British Christianity. . . . To some extent this disappointing lack of evidence may be accounted for by the devastating fury of Saxon heathendom: but it seems impossible to doubt that the Church, which has left so few visible marks of its presence and activity, was not strong

¹ Seebohm, ‘English Village Community,’ p. 436.

² Bright, ‘Chapters of Early English Church History,’ pp. 5, 6.

in numbers, or influence, or wealth, and that it had not, in fact, "inherited the land."¹

Still, we may perhaps fairly assume that there was in these remote times a Christian population in Lambourn, and the earliest predecessor of our present church may, without any great improbability, be placed within the third or fourth century of the Christian era.

If we are in ignorance as to the details of the introduction of Christianity into Roman Lambourn, we are not left so entirely to guess-work when we come to speak of its destruction and destroyers. In the year 556 the West Saxons, under their King Cynric, began to overspread the neighbouring country northwards from Cunetio, near Marlborough, which they had captured in that year, to the brow of the great hill, afterwards to become known as White Horse Hill,² and the advancing tide of heathenism must have overwhelmed in its course the Christianity and the church of Lambourn, and perhaps have erected its temple to the northern gods upon the site of the latter.

The pagan Saxons could burn Christian churches and could slay or enslave the Christian people whose homes they took to themselves, but they could not long keep Christianity out of the land. Though untouched by the remote Kentish mission of St. Augustine, or by the still more remote Northumbrian mission of St. Aidan, yet hardly eighty years had

¹ Bright, 'Early English Church History,' pp. 10-12.

² Green, 'Making of England,' pp. 94-96.

elapsed since the pagans took possession of this district, when a great work was begun in Wessex by a missionary bishop named Birinus, who came from Italy.¹ In the year 635, forty years after the Gospel had been again revived in the eastern parts of our island, he made his first great conquest, a conquest full of promise for the success of his future labours, in the conversion of Cynegils, King of the West Saxons, who was baptized towards the close of that year.² The rumour of the new faith, as it would seem to them, and of their king's conversion, would not be long in reaching the people of Lambourn, for Dorchester, where Cynegils was baptized, is only distant some twenty miles, and we may be sure such news would fly apace, and would have immense influence in predisposing the minds of the subjects to the adoption of their king's religion, when it should be offered to them.

From Dorchester, as his centre and the seat of his bishopric, the Apostle of Wessex 'went up and down among the West Saxons, preaching, catechizing, baptizing, calling many people to the Lord by his pious labours, and building and dedicating churches.'³ We cannot, however, recover a single detail of these missionary journeys, but we may well believe that among them Lambourn, which might easily be reached within a day from Dorchester, would not be overlooked, and that after having

¹ Bright, 'Early English Church History,' p. 152.

² *Ibid.*, p. 153.

³ Bede, 'Historia Ecclesiastica,' iii. 7. See also Bright, p. 155.

touched and won the hearts of the inhabitants, he may have built, and himself consecrated, a new church, possibly on the site of an earlier Romano-British one, probably also on the site now occupied by the building whose earliest portion dates from at least five centuries after the death of Birinus.¹ If Lambourn was at this early period, as we know it was in King Alfred's time, one of the manors of the royal house of Wessex, the probability becomes almost a certainty, for the newly-baptized king would not be likely to leave any of his great manors without a church upon it, for the use of his tenants, and of himself when he was at the place.

When Birinus could train or otherwise procure assistant clergy, doubtless he would station one of them at Lambourn, the church of which would thus become what it has to a great extent remained down to our own day, the religious centre of a very wide district. This district as time went on, as more churches were built in the neighbourhood, and more clergy were at work, would gradually be reduced within the limits of the hundred of Lambourn, which thus became also the parish of Lambourn.²

Thus by the end of the seventh century we may conclude that a church had been established on the

¹ Or, if a heathen temple then existed in Lambourn, Birinus would probably act on the advice given by Gregory to Augustine, and consecrate it for Christian worship. See Bede, 'H. E.,' i. 30; also Kemble, 'Saxons,' ii. 424.

² The total area of the hundred of Lambourn at the present day is over 19,000 acres, all of which, with the exception of Eastgarston, is in the ancient parish of Lambourn.

site of the present building, which would become the centre of the secular no less than of the religious life of the neighbourhood. A thousand years ago, we may imagine, the town-moot of Lambourne would regularly assemble beneath its walls for the transaction of local business, just as the parish vestry meetings are held within its ancient parvise to-day. The monthly court of the magistrates of the Petty Sessional Division, whose jurisdiction extends over the hundred of Lambourn, now held almost under the shadow of the old church-tower, for executing justice upon offenders, is the lineal descendant of the hundred-moot, which a thousand years ago assembled monthly for a like purpose, and probably on the same spot as the town-moot.¹

With the advance of Christianity came the general acknowledgment of the duty of devoting at least one-tenth of the fruits of the earth, and one-tenth of the increase of cattle and sheep, to religious purposes; but these payments were by no means as a matter of course handed over directly to the parish priest. Their distribution would be determined rather by custom, by the wishes of the tithe-payer or of the bishop of the diocese. Generally they were given to the 'old minster' of the district; thus the Lambourn tithes would go at one period to Dorchester, at another to Winchester, at another to Ramsbury.²

¹ See Green, 'Conquest of England,' p. 15.

² Until they were finally devoted by Canute, as lord of the manor of Lambourn, to the maintenance of the Dean of St. Paul's Cathedral. See p. 19.

The parish priest's income from tithe being thus precarious, he depended for his living chiefly upon the dues payable to him at different times by his parishioners: the 'plough-alm' after Easter, the 'Church-shot' at Martinmas, and 'light-shot' thrice in the year, as well as the 'soul-shot' that was paid at the open grave.¹

At an early period, too, 'the bishops found it necessary to insist that every church should be endowed with a sufficient glebe, or estate in land: the amount fixed was one hide, equivalent to the estate of a single family, which, properly managed, would support the presbyter and his attendant clerks.'² Thus we shall find on William the Conqueror's manor at Lambourn one hide belonging to its church.³ We do not know whose gift this hide of land was, though we may fairly suppose that it was made over to the church by one of the early kings, perhaps Ina, Ethelwulf, or Alfred, and confirmed by Canute. At the time of the Domesday Survey it would be the property of the Dean of St. Paul's, as Rector of Lambourn. It is probable that the present parsonage stands on the site of the old homestead of this little estate.

Secure as Lambourn might have seemed in its inland position from the attacks of foreign enemies, it is certain that a terrible heathen foe overran this

¹ Green, 'Conquest of England,' p. 14.

² Kemble, 'Saxons in England,' ii. 422. See also Stubbs, 'Constitutional History,' vol. i., chap. viii.

³ See p. 22.

district, and it is probable that he even succeeded in planting a permanent settlement here between the years 870 and 878, a settlement which has left traces in more than one Danish place-name in this neighbourhood, which have survived continuously down to the present day.¹

If the church at Lambourn, which we have assumed to be contemporary with Cynegils and Birinus, was still in existence at the coming of the northern barbarians, it would meet the fate common to all Christian buildings which fell into their hands, and be plundered and burnt, its English worshippers being treated as their own forefathers three centuries before had treated the British Christians of the place. This time, however, the 'tyranny would soon be overpast,' and they would ere long be free again to worship God on the same spot as before.

For a king then ruled over Wessex, and in a special manner over his own 'ham' at Lambourn, who was the foremost builder of the age, and who would not neglect to provide a comely house of God for himself and for his Lambourn tenants to worship in. In its predecessor we may suppose Alfred, as a lad, had often knelt alone in early dawn, praying for strength to resist the terrible temptations which so frequently assailed him²; to his new building also,

¹ See note, p. 27, in Streatfeild's 'Lincolnshire and the Danes.'

² See Asser's 'Life of Alfred,' p. 67, in 'Six Old English Chronicles,' ed. Giles.

unknown to his attendants, he would sometimes retire in the night time, to pray, as his custom was, as well as being constant in his attendance at the daily public services of the church.

The building which we have supposed Alfred to have erected on his manor, though doubtless the best that the age could produce, would seem but a poor structure to us, accustomed as we are to the richer and more graceful architecture of the later Middle Ages; and we cannot regret that it has given place to a larger and more beautiful successor. But the thought that that successor stands upon the site, probably contains within its walls and foundations stones of a church built by the invincible champion of the rights and liberties of Englishmen, can hardly be indifferent to Lambourn people now.¹

Nor would the building of the material fabric be all that Lambourn people owed to Alfred. He tells us that he could not remember one priest, south of the Thames, who was able to explain a Latin epistle in English, or even to understand the Divine service which it was his duty to read.² By Alfred's untiring efforts 'his clergy were once more raised from their degraded condition, and by means of instruction and knowledge a new and better life was infused into the Church' by the end of his reign.³ We may

¹ 'The old stones uncovered in the south wall of the tower are curious, looking more like Saxon than Norman. They were built in as old material.' Note by Mr. J. Oldrid Scott.

² Preface to his English translation of the '*Regula Pastoralis*.'

³ Pauli's '*Life of Alfred*,' ed. Thorpe, p. 158.

be sure that in this determination to establish a deeper and purer faith among his subjects, his own tenants at Lambourn would not be neglected; and that when he passed to his rest on October 28th, 901, the mourning for the great and good man was not less deep, the prayers for the peaceful repose of that saintly soul that were offered in Lambourn Church not less sincere, than those of other subjects who knew him, and therefore loved him, less.

It is in Alfred's will that we find the first mention of the name of Lambourn that has been preserved. 'To Ealhswith I give the home at Lambourn, and at Wantage, and at Edington.'¹ Ealhswith, Alfred's wife, was the daughter of Ethelred, alderman of the Gaini, in Lincolnshire. They were married in the year 868. 'The sufferings which they underwent together during the troubled period of war and exile never invaded their domestic peace. Ealhswith did not attempt to move in an active sphere among the Saxons; this would not have been permitted her; she lived in the retirement of her home, occupied only in care for her husband and in the first education of her children. We nowhere find the slightest intimation that this beautiful harmony ever suffered any disturbance. . . . History, occupied with other matters, relates little else of Ealhswith. She was a God-fearing woman, as her mother had pre-eminently been. She survived her husband, and as the mother

¹ 'Ealhspīðe þone ham æt Lambburnan. 7 æt þaneting. 7 æt Eðandune.' W. de G. Birch, 'Cartularium Saxonicum,' ii. 178.

of the succeeding king lived near him until her death in the year 905.'¹

For a hundred years from this time the people of Lambourn lived in comparative peace, but in the winter of 1006-7 they must have been thrown into a great state of alarm by an incursion into this district of a plundering host of Danes, who passed from the Isle of Wight across Hampshire to Reading, Wantage, and Ashdown, as far as Cuckhamsley, whence they returned by Marlborough—gaining a victory near the Kennet over a small English host which met them—and by Winchester, to their starting-point. Great must have been the relief of the inhabitants when the last heathen invaders turned away, never to return again as heathen enemies. But within twenty years a Christian Dane was King of England, and Lord of Lambourn and its church, in which he took a special interest. For it is in the reign of the great Canute that we get the first indubitable historical reference to Lambourn Church.

In one of the St. Paul's Chapter House Books²

¹ Pauli, 'Life of Alfred,' p. 221. The next mention of Lambourn is to be found in the 'Carta Regis Eadmundi de Lechamstede,' A.D. 943. 'Ego Edmundus, Angligenarum Rex, . . . cuidam fidei meo ministro vocitato nomine Eadrico X mansas . . . perdonabo . . . æt Leachamstede . . . Insuper ad augmentum prædictæ donationis gratia unam molinam juxta derivativis cursibus aquarum Lamburnam perpetuali donatione dedi predicto ministro.' 'Cart. Sax.,' ii. 535. See also for other references, Kemble, 'Codex Diplomaticus,' iii. 271 ; v. 103, 339, 374 ; vi. 92.

² W. D. 16, pp. 36 b, *seq.* The entries apparently date from the end of the thirteenth century.

there are seven closely-written pages, containing several 'instrumenta tangencia ecclesiam de Lambourne, quæ in honore Sancti Michaelis dedicatur.' Of these 'instrumenta' the most ancient and important is the copy of a charter of Canute, defining the rights with regard to tithe, etc., of the minster and its priest at Lambourn. It is unfortunate that the transcript given in the Chapter Book is very corrupt, as the best living authority¹ on the subject tells us that it is one of the earliest documents relating to tithe, and unquestionably a genuine deed. This being the case, it will be well to give here a literal translation of the whole charter.

'These are the rights which belong unto the Minster of Lambourn: that is, one hide of land-share,² free from charge, sac and soc, toll and team, and the tenth acre of the king's land, and two shrift-acres³ of harvest, and the tenth lamb, and the tenth farrow, and on Michaelmas one wey of cheese, and on Martinmas two sesters of corn, and one swine, and on Easter 15 pence, twelve . . . , the priest's ten ewes, and Cnut the king's two, and his gelded oxen with their sheds; and the priest's sheep go forth after the king's, the very next, provided that they mingle not together; and forty swine ever free

¹ Mr. W. de Gray Birch, F.S.A., editor of the *Cartularium Saxonicum*, to whom we are indebted for the translation given in text, and for the notes subjoined. The charter itself will be found printed below, in Appendix A.

² See Toller, p. 619.

³ What these are I cannot say.

on wood and on field; and each day one horse's load, or two men's, from the king's wood¹ for the priest's fire, and the priest's two [? assistants] with their officers; and from each hide of neat's land at the up-home-town² and at bury-home-town³ one acre for tithing or a hundred sheaves at harvest; and each neat [pays] a sester of corn for church-shot, and above Cowandune,⁴ 12 pence for each hide on Martinmas for church-shot; and each boor of East-bury [pays] one sester of corn for church-shot; and from the thegn-land upon the town two acres for tithing, and two sesters of corn for church-shot, and at book-home-town,⁵ of the king's, two acres for tithing, and two sesters of corn for church-shot, and of Edward's [land] two acres for tithing, and from East-bury two acres for tithing and one church-shot.

'May he who takes this away from the minster of Lambourn, and from the priest, have Christ's curse, and St. Mary's, and St. Michael's, and St. Peter's, and St. Nicholas', and all Christ's saints.' And this is set forth in detail by the king's behest within the shire and within the hundred at Lambourn.

'Thereto is witness⁶: Croc priest, and Hearing

¹ Kingswood, near Lambourn.

² Upper Lambourn (?).

³ Lambourn itself [Chipping Lambourn].

⁴ Probably Copingdon, the hill to the south of the town. The district 'above Copingdon' in our parish now includes the tithings of Blagrove and Hadley [J. F.].

⁵ Bockington, near Lambourn (*alias* Bockhampton).

⁶ Some of the witnesses seem in the genitive case.

priest, and Werman priest, and Walter priest, and Theodric priest, and Walter deacon, and Ansfrith [?], and Ralph of B——,¹ and Oda, and Wiking of Traue, and Æthelwine of Membury,² and Casi [?], and Ealfric Lyfes, and Ealri Kur [?], and Ælfwine bishop.'

The name of this last witness enables us to assign an approximate date to the charter. It must be placed between 1032, the year in which Ælfwine was consecrated for the Bishopric of Winchester, and 1035, the year of Canute's death. And it seems probable, from the fact that there is no mention in this charter of St. Paul's Cathedral or its dean, that Lambourn Church as yet remained independent, and that the parish priest himself had the benefit of this hide of land, and of all the tithes, church-scot, etc. But before the end of Canute's reign they were nearly all swept away from him, and given to the Dean of St. Paul's. A note of the copyist,³ appended to the charter, tells us that

¹ Perhaps Boxford, between Lambourn and Newbury; or Berkshire.

² Membury, co. Wilts, on the border, to the south of Lambourn.

³ 'Carta suprascripta Cnutonis, Regis Anglie et Dacie, qui ecclesiam Sancti Michaelis de Lambourne contulit Deo et ecclesie Sancti Pauli London', et ad victum Decani qui pro tempore fuerit, scripta est circa medium veteris missalis de Lambourne.' Weever, in his 'Ancient Funerall Monuments,' p. 355, with reference to this note says, 'Canutus or Knute the Dane, King of England, not onely confirms his predecessor's

Canute, King of England and Denmark, gave the church of St. Michael at Lambourn to God, and the church of St. Paul, London, for the living of the Dean for the time being. Thus began the connection of our church with the great Cathedral of London—a connection which was not to be severed for eight centuries, and which, though it has given to Lambourn a succession of titular rectors unequalled among English clergy, below episcopal rank, in fame, learning, and piety,¹ has yet proved by no means an unmixed blessing to the parishioners and church of Lambourn. For the great tithes of the parish, amounting, when we first get an assessment of them,² to what was then the large sum of £53 a year, in the early part of the eighteenth century to over £1,500,³ and in 1892 to £1254,⁴ were now finally removed from the parish; and while the farmers and landowners felt a not altogether unnatural irritation at a compulsory payment, from which neither they nor their church seemed to receive any advantage, the vicars were obliged

gifts, but also founds and endows the dignitie of the Deanery with the Church of Lamborne.'

¹ It may suffice to mention here the names of Ralph de Diceto, John Colet, Alexander Nowell, John Donne, William Sancroft, Edward Stillingfleet, John Tillotson, William Sherlock, and Joseph Butler.

² In 1291, see '*Taxatio Ecclesiastica*,' p. 19.

³ Thomas Garrard then held the tithes on lease from the Dean, and paid a rate of £39, at 6d. in the £ 'for y^e tithes of y^e whole parish.'—*Parish Account Books*, 1728.

⁴ Crockford's '*Clerical Directory*,' 1892.

to be content with a meagre pittance for their sustenance.¹

The regular course to be followed by a Dean of St. Paul's on his appointment was to obtain from his chapter, and from the Bishop of London, Letters Patent, certifying his confirmation and installation. These letters were then to be sent to the Bishop of the diocese in which Lambourn was, with a request that he would induct the dean or his proctor into the corporal possession of the church of Lambourn attached to the deanery.² On the reception of these letters, the bishop issued his mandate to the Archdeacon of Berkshire for the induction to the rectory.³

We now hear no more of Lambourn or its church until after the Norman Conquest. The great English historian of the Norman Conquest notes that no county seems to have suffered more severely than Berkshire in the great changes that

¹ 'When the advowson belonged to an ecclesiastical body, the patrons took to themselves the tithes, and appointed a vicar who often had to be contented with the altar-dues for his subsistence.' Ashley. 'Introduction to English Economic History and Theory,' vol. i., p. 34. In a note, p. 62, Mr. Ashley notices 'the naïve hypocrisy of the canons of St. Paul's, who write of the vicar that "*dum servit altari sit contentus altario.*"'

² Statutes of St. Paul's, ed. Sparrow Simpson, Book I., cap. 30, '*Caveat sibi Decanus installatus . . . quod habeat litteras patentes Episcopi sui et eciam Capituli, directas Episcopo Sarum, testificantes confirmationem et installationem, et supplicatorias ut Decanum vel procuratorem suum inducat in corporalem possessionem Ecclesie de Lambourne, spectantis ad Decanatum.*'

³ See Bishops' Registers, Sarum, an. 1336, etc.

were then taking place. And Lambourn escaped no better than other places in the county. When the Domesday Survey was taken, not one of the ancient landowners in the hundred retained their property. Geoffrey de Manneville, the great Norman, held Eastgarston, the town of Esgar, who had been 'staller' to Edward the Confessor;¹ Ulward had been supplanted by Matthew de Moretaine;² three English freemen's manors at Bockhampton had been massed together and given over to Ralph Guader;³ Hascoith Musard succeeded Bristec at Uplambourn;⁴ and Anschil at Bockhampton had been succeeded by one Edward, perhaps his son.⁵ And the great royal manor, which had belonged to so many English kings, was now the property of the foreign conqueror.⁶

On this royal manor was situated the church and its glebe,⁷ which had so recently been confirmed to

¹ 'Domesday,' Berks, f. 62 'Goisfridus tenet Lamborne. Esgar tenuit de Rege Edwardo.' 'Geoffrey de Mandeville is said to have succeeded Asgar in such lands as belonged officially to him.'—Ellis, 'Introduction to Domesday,' vol. ii., p. 43, note 1.

² 'Maci de Moretania tenet de rege Lamborne. Ulward tenuit de Rege Edwardo in alodio pro manerio,' D. B. Berks, f. 63.

³ 'Radulfus filius Comitiss tenet Bochentone. Tres liberi homines tenuerunt de Rege Edwardo pro iii. maneriis in alodio.' f. 62B.

⁴ 'Hascoith tenet Lamborne. Bristec tenuit de Rege Edwardo in alodio,' f. 61B.

⁵ 'Edwardus tenet de rege Bochentone. Anschil tenuit in alodio de Rege Edwardo,' f. 63B.

⁶ 'Rex tenet in dominio Lamborne. Rex Edwardus tenuit,' f. 57B.

⁷ 'Ibi . . . æcclesia cum una hida ei pertinente.' *Ibid.* 'A

it by Canute. Tithes, of course, are only mentioned incidentally in Domesday, so we do not expect to find any statement about them; and doubtless the existence of the church was held by the officers of the Exchequer, who abridged the inquisitions as implying the existence of a 'presbyter,' whom they would not think it necessary specially to mention.¹

hide, a half-hide, or in different degrees from five to fifty acres, formed the usual extent of what was to support the Church.'—Ellis, i. 295.

¹ *Ibid.*, i. 290.





CHAPTER II.

THE TWELFTH AND THIRTEENTH CENTURIES.

WITH William the Norman upon the throne of the English kings, with new lords from a foreign land ruling over the ancient manors of Lambourn, we might have expected that the newer fashion in architecture which was being developed in their day would not be long in working a transformation in the old minster of Lambourn, which had satisfied the simpler taste of their English predecessors. Yet the change does not seem to have come until nearly a century after the Norman Conquest. The minster of Alfred or Canute appears to have been demolished about the middle of the twelfth century, and some of its materials were employed in the erection of a new and statelier building, more in accordance with the architectural ideas which prevailed at the time.

The main features of the nave of this new building remain almost unaltered at the present day. The north and south doorways, the windows in the aisles, and the great west window are, of course,

later insertions, but the outer walls,¹ the massive pillars with their arches, and the clerestory windows² above them, are all of late Norman work, as is also the beautiful little circular window in the western gable. Probably this last was not originally visible from the inside of the church; it may have been inserted with the object of giving light into the roof, which at this period was high pitched, as at present, with a flat panelled ceiling beneath. The line of this ceiling is shown by the 'set-off' in the wall within, a little above the west window.

The west front is an admirable specimen of the usual front of transition Norman churches, and it is much to be regretted that the architect of the fourteenth century should have thought fit to replace the original lancet windows (of which traces may still be seen) by his rather coarse single window. Parts of the hood-mould above, and of the string course below the lancet still remain, though the line of the latter is broken by the present window.

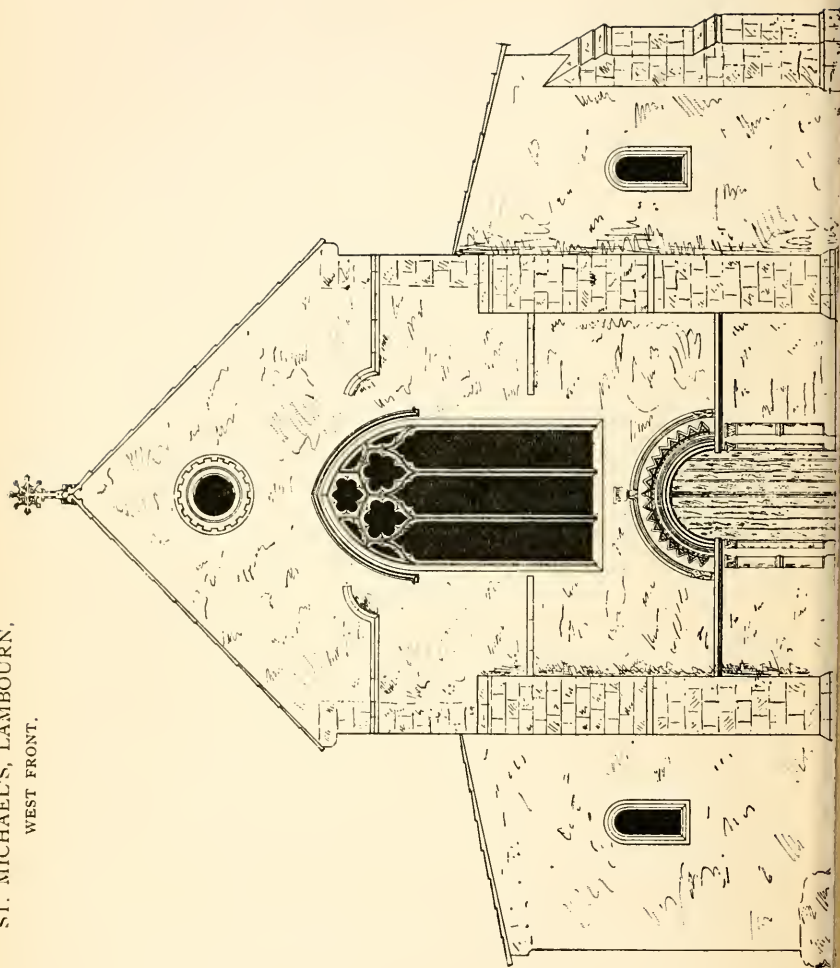
'The *west doorway* is late Norman, the arch enriched with chevrons, the caps of the shaft with Early English foliage and bands.'³ The *buttresses* on either side of this door are of the same date; they are very plain and flat against the wall, having a 'set-off' about half-way up. The marks in the rubble between the great doorway and the buttresses

¹ There are, however, reasons for believing that the wall of the south aisle was rebuilt in the fourteenth century, upon the Norman foundations. See below, chap. iii.

² These were 'restored' in brick plaster in 1849.

³ Parker, 'Churches of Berkshire,' (Oxford, 1849), 162.

ST. MICHAEL'S, LAMBOURN,
WEST FRONT.



are traces of two little windows which were inserted to give light in the west end of the nave, when that part of the church was darkened by the erection of galleries in 1711. On the removal of the galleries in 1849 these windows were blocked up, the additional light being no longer needed.

The window at the end of the north aisle is original, though patched, and the corresponding one at the end of the south aisle probably represents fairly the appearance of the original one, but it is a modern imitation inserted in 1850 in place of a small flat-headed window.

We notice a curious irregularity in the arrangement of the *clerestory windows* on both sides of the nave, there being two over the three eastern arches and only one over the western. But uniformity was never very highly valued by builders of the period. The irregular quatrefoil in the spandrel of the two eastern arches on the north side appears to have been inserted at the time the arches were built. Apparently the builder was not very well satisfied with the effect of this attempt at ornamentation, as he did not repeat the experiment.

The beautiful capitals of the nave pillars are ornamented with foliage, some of which is rather of a Greek character. They had been much mutilated by the galleries,¹ but were very well restored in 1850.

¹ 'Churches of Berkshire,' 162. The former condition of these capitals is shown in a drawing of the nave made in 1849.

The lower stage of the *tower*, as far as the top of the clock, appears to have been built a few years later than the nave, and is one of the best examples to be found of the transition from Norman to Early English work. It forms an exact square of twenty-one feet, and presents a very massive and solid appearance. However, the appearance of work of this early date is sometimes deceptive, and there is no doubt that the foundations must have been from the first imperfect, and scarcely adequate for the support even of the weight which they were originally intended to bear. 'Another and more serious evil was the softness of the stone used for the arches and piers. They were built of clunch, a good material for some purposes, but wholly unsuitable for carrying great weights.'¹

The caps of the shafts of the tower arches have the Norman abacus, but Early English foliage; the inner shafts of the east and west arches are terminated by good corbels.² The greater number of the caps of the shafts are original, but a few which had been much mutilated were restored in plaster in 1850. In 1891 these plaster imitations were removed, and work exactly corresponding to the original was inserted in stone.

The curious piscina on the south side of the western arch, thirteen feet from the ground, is

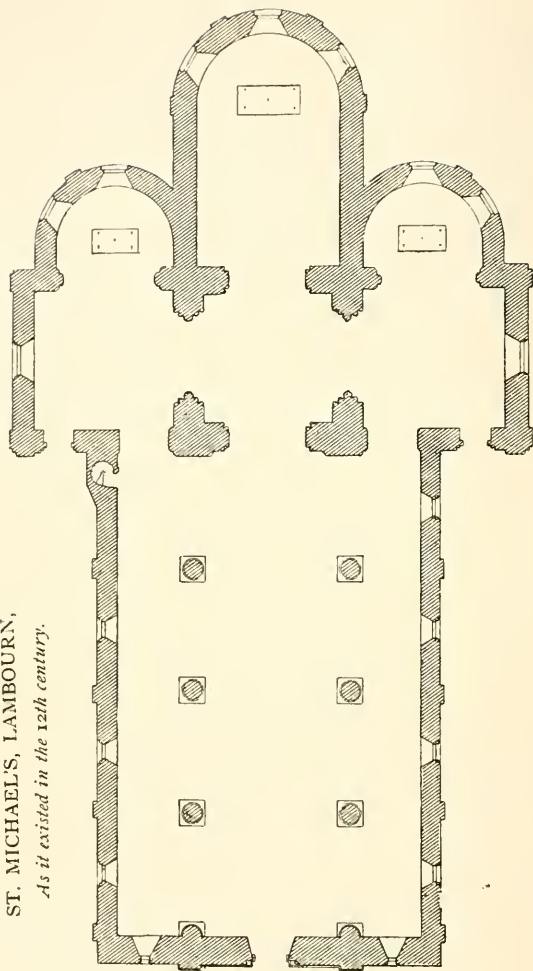
¹ Report of Mr. J. Oldrid Scott, F.S.A., architect, 1889. The piers had been repaired at different times with Oxfordshire oolite.

² 'Churches of Berkshire,' 162.



WESTERN TOWER ARCH.

ST. MICHAEL'S, LAMBOURN,
As it existed in the 12th century.



Scale of 0 5 10 15 20 feet.

E. DORAN-WEBB, F.S.A.
Dec., 1892.

ancient, but restored in plaster in 1850. It shows that when the rood-screen was erected in the fourteenth or fifteenth century an altar must have been placed upon it. The only other traces of the existence of this rood-screen are the little mortice-holes on each side of the same arch, into which its parapet must have been fixed. It is very difficult to speak with certainty as to the date of the transepts and chancel in the present state of the walls, which are covered with plaster both within and without, but we may perhaps conclude from the small Early English window in the eastern wall of the north transept, and from traces of windows in the eastern wall of the chancel closely corresponding to the traces we have noticed in the west front, that these were built almost immediately after the tower, perhaps about the beginning of the thirteenth century. What were probably the original roofs of the transepts were still remaining when Mr. Parker visited the church in 1849, and are thus described by him: 'The roof [of the north transept] is of plain open timberwork with tie-beam and king-post, which, with the corbels, appear to be Early English . . . the roof of the south transept is similar to that of the north, but not quite so good nor so early.'¹

Later alterations and additions have entirely transformed the appearance of the transepts and chancel, and the nineteenth century has ruthlessly destroyed the ancient roofs.

¹ 'Churches of Berkshire,' 162.

The Lady Chapel in our church was built probably at the same time as the tower. It is first mentioned about the year 1180, in connection with the family of Joce de Dinan, a powerful and wealthy family, which derived its name and origin from the town of Dinan in Brittany. Joce had been castellan of Ludlow Castle, which he held against King Stephen in the year 1139, but after the accession of Henry II. the title of the family to Ludlow was not recognised, and a grant was made to him of lands at Lambourn. Soon after he retired into the Abbey of Gloucester to end his days in peace, leaving two daughters, Sibilla and Hawysia, as co-heiresses of his property.¹

Sibilla married Hugh de Plunkenet, and by him had two sons, Alan, the elder,² and Joce, named after his grandfather. Besides confirming the gifts which her father had made to the Abbey, *quando habitum monachi suscepit*,³ she herself gave other lands to the same religious house, and among them were 'two messuages in Lambourn, for finding one lamp burning in the Chapel of the Blessed Mary in Lambourn at Masses and Hours.'⁴

¹ For an account of this family see Eyton's 'Antiquities of Shropshire,' vol. v., p. 224 ; also Banks' 'Baronage,' and Burke's 'Landed Gentry,' art. Dayman. Joce was dead in 1167.

² He is mentioned as the heir in a note in the St. Paul's Chapter House Book: 'Carta Hugonis de Plokeney et Alani filii ejus et heredis ;' but he must have died young.

³ 'History of Gloucester,' i. 95.

⁴ 'Eadem Sibilla dedit nobis duo messuagia in Lamborne ad inveniendam unam lampadem ardentem in capella Beatæ Mariæ in Lamborne ad missas et ad horas.'—*Ibid.*

Elsewhere it is stated that it was Hugh de Plunkenet who 'gave to God and the Church of St. Peter at Gloucester, for the salvation of his own soul and for the souls of Sibilla his wife, of Alan his son, and of all his heirs, two messuages in Lambourn, in return for which the monks of Gloucester were to provide every night in the year a lamp burning perpetually in the Chapel of the Blessed Mary at Lambourn, and likewise at all the Day Hours, and at Masses which should be sung in the same Chapel.'¹

Gloucester was too far distant from Lambourn to allow the personal supervision of the Abbot over this property, and doubtless it was not considerable enough to necessitate the appointment of a steward to look after it. Consequently we find that almost immediately the responsibility for the lamp was transferred to a Lambourn man, Osmund, the son of Gerard.²

This Osmund was also in a more direct manner a benefactor to Lambourn Church: 'He gave to the Church of S. Michael, of Lambourne, half a virgate held by Edward "Bovarius," all the land held by Edward Wagge, eight oxen, six pigs, the croft behind the messuage of Edward Bochetan, land in his own occupation above Hodelynge.' Also (apparently at a later date) 'half a burgage in Lam-

¹ 'History of Gloucester,' i. 367. These gifts were made 'tempore Thomæ Carbonel,' who was abbot from 1179 to 1212, and were confirmed by Joce, the second son.—*Ibid.*, i. 95.

² *Ibid.*, i. 370.

bourn; another half-virgate, held by Edward "Bovarius"; half a virgate, held by Ernald of Hendred; a messuage, held by Walter, the son of Nelueue; land in his own tenure above Vitelhelle; land on each side of the road towards Milende; and a messuage in Frowelane, held by Everard Koke.¹ All these gifts were *in dotem ecclesiæ*, and were confirmed by Joce de Plunkenet (of whom he held these lands) on condition that the said Osmund and his heirs should annually, on St. Nicholas' day, offer fourpence on the altar of St. Nicholas in Lambourn Church, for the souls of the said Joce and his descendants.²

It appears impossible now to discover the situation in our church of this altar of St. Nicholas; but he seems to have been a saint peculiarly honoured in Lambourn from the earliest times, for the curse of St. Nicholas is invoked in the charter of Canute upon anyone who should deprive the minster of its rights, together with the curse of Christ and His Mother, of St. Michael, the patron saint, and of St. Peter, the chief of the apostles.

The site of the original chapel of St. Mary is equally a matter of conjecture. Later additions and alterations made in the course of the ensuing three

¹ Chapter House Book, St. Paul's, w.D. 16. The writer hopes to identify these lands and others belonging to the church, in a subsequent volume on Lambourn Landowners.

² 'Idem Osmundus et heredes sui singulis annis offerant quatuor denarios super altare Sancti Nicholai die ejusdem in ecclesia de Lambourne pro salute anime dicti Joci et successorum suorum.'—*Ibid.*

centuries have destroyed all traces of its existence. Possibly it was built by Joce de Dinan himself.

The name of a chaplain at Lambourn, Alfred, at the close of the twelfth century, is casually mentioned in one of the Gloucester charters.¹ His duties were not confined to the parish church, for Ralph de Diceto,² the historian, when Dean of St. Paul's, made an agreement with Philip of Windsor, the king's treasurer, under which the chaplain of Lambourn thrice a week—on Sundays, Wednesdays, and Fridays—was to celebrate Mass in the chantry of the chapel at Bockhampton, in this parish; in return for which services the said Philip assigned to the mother church at Lambourn a half virgate in his demesne at Bockhampton. **1358101**

Some fifty years later another chapel became appendant to our church. In the year 1240 Henry de Bathe,³ or Bathonia, one of the justiciaries, who

¹ 'Hanc donationem et cartam meam fideliter et firmiter observandam, et contra omnes homines warantizandam, in manum Aufridi tunc capellani de Lamburne affidavi.'—'History of Gloucester,' i. 371.

² Chapter House Book, w.D. 16.—'Convencio inter Radulphum de Diceto Decanum London, et Philippum de Wyndesores Regis dispensarium . . . Et insuper [Philippus] decimas bladi de dominio in Bokhamtone ad hostium Grangie persolvat.' There are no remains of this chapel to be found now, but its supposed site is marked in the Ordnance Map.

³ Henry de Bathe was an unjust and venal judge, and ten years afterwards was proved to have openly accepted bribes, and to have adjudged to himself disputed estates. Matthew Paris, Chron. Maj., v. 213 (R.S.) describes him as 'miles literatus, legum terræ peritissimus . . . hinc indeque munera receipt ambidexter.' His wife, Alina, was worse than himself—'uxor

owned considerable property at Upper Lambourn, wished to build for himself at his house there a chapel or oratory, in which Divine service might be celebrated when he came to the place. He applied to the Dean of St. Paul's (then Geoffrey de Feringes) for permission to do so. This permission was granted on the following conditions, which were deemed necessary for securing the rights of the mother church with regard to dues, offerings, etc. His chaplain was to say in the new chapel Masses and Hours, and no other services ; at Christmas, Easter, and Whitsuntide, and on the dedication festival of the mother church, Henry and his family were to attend Divine service there like other parishioners, and pay all accustomed dues ; and, as a mark of submission and reverence, he was to offer every year two candles, of two pounds weight, to be burned on the high altar of the parish church until they were consumed.¹

ejus avara et fastigiosa . . . ipsum Henricum urgenter ad hoc stimulavit.' His avarice at one time got him into trouble, but he was afterwards pardoned and restored to his former position. Henry died before 1261, and his estates descended to his son John, his grandson John, and his great-grand-daughter Joan, who married John de Bohun, and died in 1316. By this marriage the possessions of the De Bathe family came to the Bohuns, Earls of Hereford. Henry's widow married Nicholas de Yatingden, and died in 1273.

¹ This grant will be found printed in Appendix B. It may be convenient here to sum up shortly the later history of this chapel at Upper Lambourn. In the fourteenth century it was valued at lxs. per annum. *Inqu. p. m.*, 46 Edw. III., No. 10. From the Bohuns it came to the Abbey of Westminster, the Dean and Chapter of which surrendered it to the Crown in

Besides the chaplain Alfred, the writer has only been able to find the names of five other clergy in connection with Lambourn in the twelfth and thirteenth centuries. One *Edwardus Presbiter* is mentioned in the 'History of Gloucester' as holding land in Lambourn of the value of 17s., about the middle of the twelfth century; the name of *Henricus Clericus* occurs in the *Rotuli Curiae Regis*, anno 1199; and about 1290 *Reginaldus persona*, and *Robertus Baudewyne, clericus*, are mentioned in the Chapter-House Book.¹ The Salisbury Diocesan Registers are not preserved before the year 1297, and the first entry in them relating to Lambourn is dated 1316.

Among the 'free tenants' of the dean, the name of one Henry, a friar, is found, as holding half a virgate of land and one messuage, at a yearly rental of three shillings.² In the early part of the thirteenth

1544. Lysons, 'Magna Britannia,' i. 310. In Elizabeth's reign its site was granted to Edward Wymarke, gentleman: 'All that our chapel now in ruins and profaned, with one close of land containing by estimation four acres of land to the same chapel belonging or appertaining, now or late in the tenure or occupation of John Fytche or his assigns, lying in Uplamborne in our County of Berks, formerly parcel of the possessions or hereditaments late of the Abbot of Westminster.'—Patent Roll, 29 Eliz., pt. 4, m. 7. One Nicholas de Nyweton had been admitted chaplain 17 March, 1362(3).

¹ Among the *libere tenentes*: 'Reginaldus le persona tenet unam virgatum terre et unum messuagium pro ijs. ad iiij. anni terminos, etc. . . . Robertus Baudewyne clericus tenet j. dimidium virgatum terre et reddit per annum iijs. . . . item idem Robertus tenet unum burgagium et reddit per annum ijd.'

² *Ibid.*—'Henricus le frere tenet unam dimidium virgatum terre cum uno messuagio, et reddit per annum iijs.'

century these friars, by their noble self-denial and activity, had done a great work in England; but they were never very popular among the parochial clergy, with whose work they sometimes rudely interfered, often quite carrying away their people from them by their greater popularity both for sermons and confessions; and by the end of the century the greater number of the friars had sadly fallen away from the noble ideals of their founders, Dominic or Francis of Assisi.¹ Let us hope that Henry the Friar at Lambourn, in spite of his mesuage and his fifteen or twenty acres of land, was among the more faithful of his brethren, and that his relations with Reginald the Parson were as friendly as might be under the circumstances.

The rights of the vicar of Lambourn with respect to tithe, etc., at this period, are defined in an important passage in the St. Paul's Chapter-House Book.² He receives the tenth of sheaves from the dean's demesne; the tenth of calves and chickens: the lesser tithes from the dean's demesne, on wool,

¹ See Perry, 'Student's English Church History,' i. 316-318.

² 'Subscriptas decimas percepit vicarius de Lambourne provenientes tam de dominico quam de aliis pertinentibus ad Rectorem ejusdem loci. Vicarius percipit decimas garbarum de dominico Decani. Item decimas vitulorum et pullariorum tam de Decano quam de parochianis. Item decimas minutas singulas provenientes de dominico Decani, videlicet de lana, lacte, agnis, porcellis, pomis, et aliis similibus; alia percipit Decanus de parochianis. Item oblationes altaris, Mortuaria parochianorum. Et dictus Vicarius solebat solvere annuatim dicto Decano lx solidos, et acquietare omnia onera.'

milk, lambs, pigs, fruits, etc., but the dean takes all other tithes from the parishioners. The vicar also receives all oblations of the altar and mortuary dues; but, on the other hand, he has to make a yearly payment of 60s. to the dean and to bear all charges.

From the record known as the 'Taxation of Pope Nicholas,' compiled about the year 1292, we learn that the annual value of the Rectory was £53 6s. 8d.,¹ a considerable sum in those days. There was a charge of 6s. 8d. on Lambourn Church, payable every year to the Abbot of Stanley,² in Wiltshire, who also held much land in the parish. Other monastic bodies holding property in Lambourn, were: the Priory of Lechlade, the Priory of Poughley in Chaddleworth parish, the Abbey of Abingdon, and the Abbey of Gloucester.³

¹ 'Taxatio Ecclesiastica Anglie et Wallie,' p. 19.—'Decanatus Sancti Pauli consistit in Ecclesia de Lambourne, taxata ad £53 6s. 8d. . . . Summa totalis estimationis præter ecclesiam de Lamburne est £91 5s. 10d.'

² *Ibid.*, p. 187.—'Ecclesia de Lamburne Porcio Abbatidis de Stanle in eadem, 6s 8d.' For Stanley Abbey see 'Collections towards the History of the Cistercian Abbey of Stanley in Wiltshire,' by W. de Gray Birch, F.S.A., printed in the *Wiltshire Archaeological and Natural History Magazine*, vol. xv., pp. 242-307. Pages 263-267 contain the calendar of muniments relating to Lambourn—about a hundred and forty entries. Among the 'compositiones' was one 'inter nos et Rectorem Ecclesiæ de Lambourne, scilicet Decanum Sancti Pauli, London,' p. 244.

³ 'Taxatio Ecclesiastica,' p. 191. The hide in Uplambourn held by the Priory of Lechlade, in Gloucestershire, was subsequently transferred to the house at Wallingford. See Tanner, 'Notitia Monastica,' Gloucestershire, xxii.

Besides these, the Prioress and convent of Littlemore had possessed rights to the tithe from a certain hide of land in Lambourn, which had been the property of the Musard family. These rights they relinquished to Thomas de Inglethorpe, Dean of St. Paul's, and his successors, in consideration of a yearly payment of 20s., to be made in Lambourn Church.¹

¹ Chapter-House Book.—‘Idem Decanus et successores sui percipient in perpetuum omnes decimas provenientes de dicta hidata terre, et solvent singulis annis in ecclesia de Lambourne predictis priorisse et conventui viginti solidos ad festum Sancti Michaelis et Beate Marie in Marcio per equales porciones, ita quod si cessaverint in solucione per xv dies ultra aliquem terminorum, cadant a possessione dictarum decimarum.’ See also Nos. 38 and 41 of the charters of Littlemore Priory, in the Bodleian Library.





CHAPTER III.

THE FOURTEENTH CENTURY.

WITH this chapter our materials become more abundant, the Diocesan Registers at Salisbury containing the first entry relating to Lambourn in the year 1316, and (with one or two gaps) furnishing us with a fairly complete list of vicars from that date down to the present century. When no other authority is given, it will be understood that all entries relating to the institution, death, or resignation of vicars, given below, are derived from these registers for the year mentioned.

The first vicar of whom we know anything definite is 'William, called the Chapman, of Stepellaynton,' who was instituted on December 1, 1316, on the presentation of Roger de Mortival, Bishop of Salisbury, to whom the right had lapsed, the Deanery of St. Paul's being probably vacant at this time between the death of Richard de Newport and the appointment of his successor. There is an interesting proviso attached to this institution, the

bishop making it 'conditional upon continual residence and personal discharge of the duties.' Perhaps he had some doubt of the diligence and piety of William Chapman, or more probably the parish had recently been suffering from the neglect and non-residence of the last vicar.

In 1317 we hear of two more clergy in connection with Lambourn, Richard the Cleric and Robert the Priest.¹

Three years after the institution of William Chapman, the vicarage was again vacant,² and again the right of presentation lapsed to the bishop, Thomas de Stowe being instituted by him on January 22, 1319(20). However, the Dean of St. Paul's (Vitalis de Testa) felt that this was an encroachment on his own rights; his vicar-general, Reymund, nominated Roger Cosyn, *diaconus*, on September 20 following, and Roger presented his letters to the Bishop on October 25; but finding that the vicarage was already full by the collation of Thomas de Stowe, the deacon at once appealed to Rome—'appellavit ad curiam Romanam.' No grievance was more bitterly felt in England than this grievance of appeals. Cases of the most trifling importance were called for decision out of the realm to a tribunal whose delays were proverbial, and

¹ They are among the sworn inquisitors to take the Inquisitio post mortem of Johanna de Bohun at Uplambourn, *Inquisitiones post mortem*, 10 Edw. II., No. 70.

² In 1319 'Wilhelmus dictus le Chepman de Stepel Lavyngton' was preferred to the Vicarage of Lavynton Episcopi, 'Wilts Institutions,' in anno.

whose fees were enormous;¹ and one is glad to learn that this appeal to a foreign tribunal was unsuccessful. Dean John de Everdon presented Nicholas Sextenby (instituted August 9, 1329) to the living vacant by the resignation of Thomas, the last vicar—probably Thomas de Stowe.

On Sextenby's resignation seven years later, John Gemilby was presented by Gilbert de Bruera and instituted March 24, 1336(7); and the same dean also presented John Joce, instituted March 2, 1348(9). After this there is a great gap in the diocesan registers so far as Lambourn is concerned, and we hear of no more vicars until the beginning of the next century. In 1350 a Richard, parson, is mentioned at Lambourn.²

At the present day Lambourn is far from being a wealthy place, and two thousand years ago, as the late Dr. Wilson concludes from his examination of the Seven Barrows, the inhabitants of the district seem to have been of the poorest. It is interesting, although not a cheerful reflection, to notice that the same poverty was characteristic of the place in the middle of the fourteenth century, when about seven hundred acres of land, 'which used to be ploughed and sown, lay entirely uncultivated by reason of the poverty of the parishioners,'³ whence the dean

¹ Green, 'History of the English People,' i. 407.

² *Inquisitiones post mortem*, 23 Edw. III., p. 2 (2nd Nos.), No. 30.

³ 'Eadem parochia valet hoc anno ad verum valorem xl libras et non plus quam sex carucatæ terræ in eadem parochia quæ solebant arari et seiari jacent omnino incultæ per pauper-

suffered a considerable reduction of income, tithes, of course, not being payable on this waste land.

Notwithstanding this poverty, however, our church was by no means neglected at this period, many alterations and additions being made to the fabric in the fourteenth century.

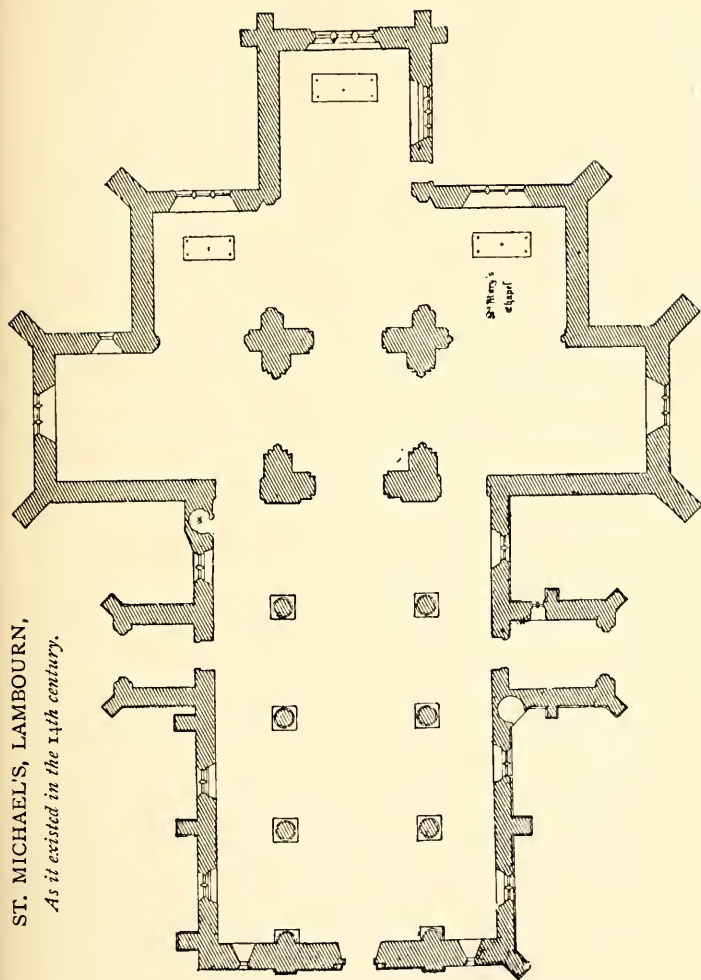
The church was now made to assume the form of a double cross by the addition of two porches, one on the north side, the other on the south side, of the nave. That on the south side still remains, and is interesting chiefly on account of the parvise, or room over it, which was most likely a *domus inclusa* for one of the clergy or other officers of the church.¹ It contains a fireplace 'with a small good Decorated chimney in place of a finial on the gable.'² There are small flat-headed windows on the east and west sides, and a small glazed opening, looking into the church, in the north wall. This room was originally approached from the outside by a stone staircase in the north-west angle, but this was blocked in 1849, and an ugly spiral iron stair erected within the porch. The little outer doorway of the original

tatem parochianorum.'—*Inquisitiones Nonarum*, p. 7. The difficulty of cultivating some of the land in the parish is shown by an Inquisition on the death of Ingelram Berenger in 1336, whose land at Upper Lambourn is valued at a low price 'because it is mountainous and stony.'

¹ Pugin describes these as usually 'occupied by the sacristan, and sometimes [as in this case] provided with tracery-apertures through which the church could be watched at night.'

² Parker. There is a chimney of similar construction on an old house on the western side of the principal street of Lambourn.

ST. MICHAEL'S, LAMBOURN,
As it existed in the 14th century.



Scale of 0 5 10 15 20 feet.

E. DORAN-WEBB, F.S.A.
 Del. 1892.

approach, which projects slightly from the angle of the walls, is now used as a receptacle for the sexton's spade and pickaxe, and within this doorway traces of the old stone staircase may still be seen.

At the time this porch was erected it would seem that the whole south aisle was rebuilt. Mr. Doran Webb draws this conclusion from the appearance of the buttresses¹ on this side of the church, which are evidently contemporary with the walls, and are of the fourteenth century; while the little square-headed window (altered to its present form in 1850) at the west end of this aisle, was also in the Decorated style. The great west window of the nave is of similar construction to the windows in the south aisle, and was doubtless inserted at the same time.

'The north doorway is Decorated, with moulded imposts,'² but a wretched imitation of Perpendicular work³ in plaster was erected on its inner side in 1849, when a pseudo-piscina was inserted in the wall just to the east of it, on the fragmentary plinth of a holy-water stoup. The old porch protecting this doorway was destroyed at the beginning of the seventeenth century, and the brick structure then erected was demolished in 1849, and not replaced.

The little square-headed two-light windows in the north aisle seem to have been inserted in the Norman wall in this century, and there is a segmental-

¹ Especially that at the south-west angle, which has nothing corresponding to it on the other side of the church.

² Parker.

³ Removed by Mr. Scott in 1892.

headed window of nearly the same period in the south wall of the chancel. The sill of this forms the sedilia, and it has a good piscina in the angle, but the basin of this is a modern addition.

Mr. Murray states that the chapel on the north side of the chancel (St. Katharine's Chapel) was formerly occupied by a chantry of the De Bathe or Bohun families, but the present writer has not been able to find any further authority for this statement. However, the Decorated arch which leads into the present chapel from the west proves clearly that there must have been a fourteenth-century chapel on this site, though probably it did not extend further to the east than the first bay of the chancel. In this case it would correspond closely to the chapel of St. Mary on the south side of the chancel.

Mention has been made in the last chapter¹ of a chapel in Lambourn church dedicated to the Blessed Virgin, and of its chaplain, at the close of the twelfth century; but by the middle of the fourteenth century it is probable that the structure had fallen into decay, and that the revenues of the chaplain had either been lost or become totally inadequate for his support. This chapel was now rebuilt and the chantry refounded by a certain John Estbury, who derived his name from the tithing of Eastbury in this parish, where he and his wife Katharine held much land.² His new building was erected in the angle between the south transept and the chancel,

¹ Above, p. 32.

² *Inquisitiones post mortem*, 48 Edw. III., Pt. i., No. 22.

part of the walls of which were removed and their place supplied by arches. The arch in the chancel wall is exactly similar in form to the western arch of St. Katharine's Chapel. It extends further to the east than the inner face of the eastern wall of the chapel, the angle of which is cut off in a rather unusual manner. Mr. Doran Webb suggests an explanation of this irregularity which seems satisfactory. He thinks that after the building of the arch the architect found he had not allowed sufficient space between its eastern side and the priest's door into the chancel; to avoid blocking this doorway the wall of the chapel had to be placed some two feet further to the west than had been originally intended, and its north-west corner was then chamfered off to avoid partially blocking the archway.

The arch opening into this chapel from the transept is one of the most singular and interesting features of the church. It is ornamented with a ball-flower, and has on its western side very well executed alto-relievo representations of coursing, with two greyhounds chasing a hare and men blowing horns. There are also some fish, supposed to be trout, for which the river Lambourn is famous. On the corbel heads are two grotesque figures, one of a man whose sleeves have buttons from the elbow to the wrist (like those of Robert Braunche on the celebrated Lynn brass), and the other the bust of a lady wearing a wimple. It is highly probable that the representation of coursing and horn-blowing

refers in some way to estates in this parish, held by the serjeanty of keeping a kennel of harriers for the royal use, and of carrying the king's horn when he came to hunt within the hundred of Lambourn.¹

In the east wall of the chapel there is a fine, though simple, Decorated window; and there was probably another one of the same character in the south wall, which was removed some hundred and fifty years later, to be replaced by an arch opening into the Chapel of the Holy Trinity, built by the founder's descendant and namesake. The present roof is not the original one.

The Inquisition to obtain the royal license for the foundation of this charity has not been discovered, and there are one or two difficulties about its early history which it is not easy to clear up. One thing is clear: it must have been founded (or re-founded)

¹ These estates were in Bockhampton. 'Radulphus Raher de Bothampton tenet duas virgatas terræ de domino Rege in capite, per serjantiam custodiendi xxiiij^{or} canes hærect' domini Regis.'—Hundred Rolls, Edw. I., vol. i., p. 11. William Hobbeshort and his son John held lands in Bockhampton by serjeanty of carrying the king's horn.—Cal. Gen., i. 656. The district is still celebrated for its coursing meetings. Our Lambourn poet's words are well known :

'So have I seen on Lambourn's pleasant downes
When yelping beagles or some deeper hounds
Have start a hare, how milk-white Minks and Lun
(Grey bitches both, the best that ever run)
Held in one leash have leapt and strained and whined
To be restrained till (to their master's minde)
They might be slipt to purpose; that (for sport)
Wat might have law neither too long nor short.'

before 1349, in which year one John de Holte conveyed to the chantry of the Blessed Mary in Lambourn Church 'three messuages, four tofts, fifty acres of arable land, an acre and a half of woodland, a rent of ten shillings, and pasture for two oxen and two pigs, in the parish of Lambourn, to be held by the chaplain of the said chapel and his successors for ever in aid of their support.'¹ It is certified, also, in this document that the said John de Holte has sufficient lands in the parish remaining to him, after this gift, to enable him to bear all services, due to the king therefrom, so that the king loses none of his rights by this conveyance. The fifty acres, etc., might seem to be a very handsome gift, but the substantial increase to the endowment of the chantry was not more than 14s. 6d.² net value; many payments of various kinds being due from the lands to the different overlords of whom they were held.

One messuage, one toft, and four acres of the land mentioned in this gift were held of the chantry

¹ *Inquisitiones post mortem*, 23 Edw. III. (2nd Nos.), No. 30. —'Dicunt per sacramentum suum quod non est ad dampnum nec prejudicium domini Regis, si dominus Rex concedat Johanni de Holte quod ipse tria messuagia, quatuor tofta, quinquaginta acras terre, unam acram bosci et dimidiam, decem solidatorum redditum, et pasturam ad duo averia et duos porcos, cum pertinentibus in Lamburne, dare possit et assignare custodi cantarie beate Marie in ecclesia de Lamburne, habenda et tenenda sibi et successoribus suis in auxilium sustentacionis sue in perpetuum.'

² 'Summa valoris terrarum et tenementorum per annum ultra reprisas in omnibus exitibus juxta verum valorem eorundem, xiijs. vjd.'—*Ibid.*

in the chapel of St. John the Baptist in Lambourn.¹ This is the only mention that has been found of St. John the Baptist's chantry. Possibly, as before suggested, it was situated in the south transept of our church, where a piscina still remains. The other lands were held of Peter de Grandison, William Plunkenet, Edmund Bohun, the abbeyes of Gloucester and Stanley, and the Dean of St. Paul's.

Thirteen years later another addition was made to the income of the incumbent of St. Mary's chantry. John de Chetwoode and Thomas de Thorpe, who are described as 'capellani,' gave to John Langar, then custos, or chantry-priest, and his successors for ever, eight messuages, twenty acres of arable land, ten acres of meadow, and rents to the value of fifty shillings, in augmentation of their income.² The lands were situate in Chipping

¹ 'Tercium messuagium, aliud toftum, et quattuor acre terre tenentur de cantaria capelle Sancti Johannis Baptiste in Lamburne per servicium trium solidorum et sex denariorum pro omnibus serviciis de antiqua concessione progenitoris domini Regis.'—*Inquisitiones post mortem*, 23 Edw. III. (2nd Nos.), No. 30.

² *Ibid.*, 37 Edw. III. (2nd Nos.), No. 32.—'Inquisitio facta apud Chepynglambourne . . . coram Johanne de Estbury, escætoze domini Regis . . . Non est ad dampnum seu prejudicium domini Regis nec aliorum licet idem dominus Rex concedat Johanni de Chetewode capellano et Thome de Thorpe capellano quod ipsi octo messuagia, viginti acras terre, decem acras prati, et quinquaginta solidatorum redditus, cum pertinentibus in Chepynglamburne, Hadele, Uplamburne, et Wolfrichestone dare possint et assignare Johanni de Langar custodi Capelle beate Marie de Chepynglamburne, habenda et tenenda eidem Johanni et successoribus suis, custodibus Capelle predicte, in augmentum sustentacionis sue in perpetuum.'

and Up-Lambourn, Hadley, and Woolstone; their total annual value, all outgoings being discharged, was 8s. 4d.; this, with the rent of 50s., making the increase of salary 58s. 4d., a very substantial addition.

Thus John Estbury's foundation was cordially supported by these three others. What he gave himself we cannot learn. The chantry was founded 'to thentente to have a prest to pray for the soule of the Founder, and to say dayly service with other exequyes in the church there.'¹

John Estbury died on Thursday, October 25, 1375, and was buried in the chapel which he had built. His younger son Thomas had a brass engraved to commemorate his father and himself; the date of his father's death was inserted, and he left a blank space for his own, which was never filled up. This brass still remains in its original position, and is the oldest monument in the church. The inscription is as follows: '*Hic jacent Johannes Estbury armiger fundator Cantarie Sancte Marie istius Capelle, qui obiit XXV^o die Octobris Anno Domini M.CCC.LXXV^o et Thomas filius eius armiger qui obiit . . die Mensis . . Anno Domini M.CCCC. Quorum animabus propicietur Deus. Amen.*'

On the brass are the arms of the family: Argent, three bendlets wavy sable.

Katharine Estbury, the widow, died the next year;² and the advowson of the chantry with the

¹ Chantry Certs. Augm. Off., Roll 51, No. 40.

² *Inquisitiones post mortem*, 49 Edw. III., pt. i., No. 44.

bulk of the Lambourn estates descended to their eldest son John,¹ who was born about 1346. Of this second John Estbury we shall hear more in the next chapter.

In the year 1380 Ralph Erghum, Bishop of Salisbury, was much annoyed by poachers on some warrens of his near Lambourn. Not being able to catch the offenders, he addressed 'to his beloved sons, the Rector of the Parish Church of Ashbury and the perpetual Vicar of the Parish Church of Lambourn,' a letter² of which the following is an abstract :

'Notwithstanding that all persons robbing, infringing, or disturbing the possessions and privileges of the Church are subject to the sentence of the Greater Excommunication, nevertheless certain sons of iniquity, whose names and persons are unknown, have illegally, violently, and without authority entered upon our Manor of Thrussheley, Beydon, Byley, and Bysshopeston, and without our permission or that of those to whom the care of the said warren is entrusted, by means of snares and other means, have captured rabbits and other game of the said warren to their almost total destruction, and have taken them away, to the manifest prejudice of our Cathedral Church of Sarum and its rights and liberties, and also to the danger of their own souls,

¹ *Inquisitiones post mortem*, 48 Edw. III., pt. i., No. 22.—
'Johannes de Estbury senior, filius ejusdem Johannis de Estbury defuncti, etatis xxviiiij annorum et amplius, est ejus heres propinquior.'

² Erghum Register, fol. 53, Bishop's Manors.

and so as to be an evil example to others—we, therefore, not being able to wink at these violent and unscrupulous acts, jointly and severally by virtue of your obedience strictly charge you that upon the Sundays and Feast Days immediately after the receipt of these presents in your said churches and in other neighbouring churches, and particularly in the prebendal Church of Bysshopeston, during the celebration of the Mass, when there shall be the greatest assembly of people, with ringing of bells, lighted candles, and the cross extended in your hands, with all accustomed solemnity, you pronounce the Sentence of the Greater Excommunication against these violent evil-doers, their aiders, abettors, and instigators, not ceasing from such denunciation until satisfaction shall have been made, and another mandate received from us. Information as to names of accused persons, and anything further that has been done to be sent by Whitsunday next, under your proper seals. Given at our Park of Remmesbury, 22nd day of March, 1379(80), and the fifth year of our Consecration.'

To this the Rector of Ashbury replied that he had caused the sentence of excommunication to be read in the churches of Ashbury, Lambourn, Bysshopeston, Shrivenham, Compton, and others in the neighbourhood, and the evil-doers solemnly to be denounced. Moreover, he had made diligent inquiry for the criminal, but without success.



CHAPTER IV.

THE FIFTEENTH CENTURY.

IN 1404 John Estbury, the son of the founder of St. Mary's Chantry, presented John Wright to its chaplaincy, and he was instituted on June 27 in that year.

This John Estbury in his will¹ gave somewhat elaborate directions for his interment in the chancel of St. Michael's, Lambourn, near his late wife Agnes, and for the disposal of his goods for the welfare of his soul. Two wax candles, each of the weight of five pounds, were to be placed, one at his head and the other at his feet; two 'tortices' were to be placed in the church at his funeral, one of which was to remain at St. Michael's, the other to be given to the chapel of St. James's at Eastbury; the russet cloth with which his coffin should be covered was to be given to the poor; the funeral to be conducted the second day after his death by the

¹ P.C.C. 11 March. Dated August 12, proved the 17th of the same month, 1406. The will was evidently made 'in articulo mortis.'

Vicar of Lambourn; one penny each to be given to the poor; no distribution of black cloth to be made, but those who attend the funeral to be fed gratis. To the church of Salisbury he bequeathed 6s. 8d.; to every priest present at his obsequies in Lambourn Church 3s. 4d. To the church itself he left two missals 'to God's glory and for the better performance of Divine Service.' To the Vicar of Lambourn 20d.; to the priest at Eastbury 12d.; to the sacristan and bellman at Lambourn 8d. each. Then follow sundry bequests to the church at Watford in Northamptonshire; to the order of Preaching Friars at Oxford, of Carmelite Friars at Marlborough, and to his servants. Lastly, to the Chantry of the Blessed Mary in Lambourn Parish Church, a pair of vestments of blue bawdekin, three towels, a frontal with his arms upon it, and a picture representing the crucifixion. All goods not otherwise bequeathed to be disposed of for the good of his soul. Thomas Estbury (probably his brother), John Wright (doubtless the chantry priest whom he had appointed to St. Mary's two years before), and John Cooke were appointed executors.

An undated brass, now lost, but recorded by Ashmole,¹ must have commemorated this John Estbury. 'In the middle Isle, under the Bustos of a Man and Woman to the middle engraved in Brass is this inscription: *Jone de Estbury, et Agnes sa femme, gysent ici, Dieu de leur ames eit Mercy. Amen.*' Shortly before his death he had conveyed the manor of

¹ 'Antiquities of Berkshire,' ii. 238.

Eastbury to Reginald Kentwood, John Wright, and John Hankokes.¹ It looks as if this conveyance was in trust for some religious object, for Kentwood was in holy orders, and in 1421 became Dean of St. Paul's, and John Wright is evidently the chaplain of St. Mary's. On his death on August 14, the rest of his property descended to Ralph Arches, grandson of his sister Edith.²

Ashmole records two more brasses of this family, both probably in St. Mary's Chapel, but now lost :³
Hic jacet Johanna Tremayn, filia Johannis Estbury Senioris, que obiit . . . Die Mensis . . . An. Domini Millimo CCCC . . . Cujus anime propicietur Deus Amen. Also : *Hic jacet Johannes Estbury et Agnes uxor ejus, qui obiit penultimo Die Mensis Septembris An. Domini Millimo CCCCXXXVIII. Quorum animabus propicietur Deus. Amen.* Among 'the names of the Gentry of this County returned by the Commissioners' in 1433 is that of John Estbury, armiger, who must be the person commemorated in the latter brass. Perhaps he was the son of Thomas, and the father or the grandfather of the founder of the almshouse, of whom we shall hear in the next chapter.

However, the advowson of St. Mary's Chantry remained neither with this branch of the family nor with the young Ralph Arches. In the year 1412 the

¹ *Inquisitiones post mortem*, 7 Hen. IV., No. 20.

² *Ibid.* For an account of the Arches family see Clarke's 'Wanting,' p. 130.

³ Vol. ii. 242.

latter conveyed the manor of Eastbury, with the advowson of the chantry, to one William Coventry, who in 1413 released them to William Hankeford, knight, and others.¹ But before he thus obtained the legal right to present Sir William Hankeford had allowed John Wright to exchange his chaplaincy for the vicarage of Figheldean, Wilts, with Richard Gedlyng, who was instituted to the chantry August 17, 1410. Perhaps after the death of his friend and patron, John Estbury, Wright no longer cared to remain at Lambourn.

Sir William Hankeford's heir, Richard, had married Anne, heiress of the Fitzwarrens and a descendant of Joce de Dinant.² He appears not to have presented to the chantry. The institution of the next chaplain, Henry Wilton, is not preserved, but on Wilton's death Robert Broughton was instituted July 11, 1432, on the presentation of William Floyer. We know nothing more about this William Floyer, nor how he obtained the advowson. He presented at least two more chaplains—Thomas Acton, instituted October 8, 1433, who was promoted to the vicarage of Hungerford in 1447,³ and William Worth, January 5, 1447(8). After Worth no more institutions are recorded in this century, and when next we hear of the chantry, in 1512, the advowson had returned to the Estbury family.⁴

¹ *Inquisitiones post mortem*, 2 Hen. VI., No. 32.

² Richard Hankeford died in 1431, and his widow married the Duke of Exeter.

³ Phillips, 'Wiltshire Institutions,' in anno.

⁴ See chap. v.

The institution of Henry Hungerford to the vicarage is lost, but from a mention of 'Henricus Persona' at Lambourn in 1406¹ we may conjecture that he was appointed before that date. He died Vicar of Lambourn, and Stephen Whelere was instituted July 22, 1420, on the presentation of Thomas More. More's successor in the deanery and rectory was Reginald Kentwood.² He exercised his right of presentation no less than eight times, nearly all his nominees resigning the vicarage within a short time from their acceptance of it. On the death of the last vicar he presented John Paslewe,³ instituted May 2, 1424; then Thomas Jannye,⁴ November 9, 1424; Richard Walbot (institution lost); John Gyles, Dec. 5, 1432; William Baker, April 14, 1435; William Oldebury, October 21, 1436; John Curteys,⁵ January 14, 1440(41); and Hugh Pyamowe, February 23, 1440(41). Evidently during Kentwood's deanery there was something particularly undesirable about the vicarage of Lambourn.

In 1442 Thomas of Lisieux, the mandate for whose induction to the rectory of Lambourn is

¹ *Inquisitiones post mortem*, 7 Hen. IV., No. 20.

² See p. 57.

³ Afterwards presented to the church of Farley Monachorum, 1429, which he resigned in 1437; of Budesden, which he resigned in 1440. 'Wilts Institutions' in annis.

⁴ A Thomas Jannyn was presented to Trowbridge Church in 1443.—*Ibid.*

⁵ A John Curteys resigned the living of Whaddon, and was presented to Melksham in 1486.—*Ibid.* Possibly the same man.

dated January 31, 1441(42), presented William Dawson, instituted September 12, 1442, on the resignation of Pyamowe; and some time before 1454 he must also have presented Robert Cowper.

It is a relief to break the bald list of names and dates for a while, for we know a little more of Cowper than of his predecessors, and it is in connection with him that we first hear of a vicarage house at Lambourn. There is preserved at Salisbury an award of Bishop Beauchamp,¹ settling a dispute which had arisen between the Rector and the Vicar of Lambourn.

After reciting that a question had arisen between Robert Cowper, Master of Arts, Vicar of Lambourn, and Thomas Lysens, Dean of St. Paul's and Rector of Lambourn, and that they had agreed to submit the matter to the decision of the bishop—the said bishop, wishing to compose the matter quietly, with the express consent of the dean and of Master Robert the vicar, desires, ordains, and decrees that the dean, during the lifetime of Robert, shall freely and without deduction receive of him all the oblations, tithes, fruits, and incomings of the parish church of Lambourn, and all buildings, together with gardens, tenements, lands, etc., and all other profits and rights, real and personal, and all kinds of emoluments and rights belonging to the Vicar of Lambourn. On the other hand, the dean is to bear all obligations to be imposed upon the said parish church hereafter, as well as those which had been before

¹ Beauchamp Register, vol. i., part 2, fol. 16a.

borne by the vicar during the time that the said Robert has been resident there as vicar. Cowper is to receive from the rector, as the share and endowment of the vicarage, 'both for hospitality to be exercised by him,¹ his living, and clothing,' at the four principal quarter-days, twenty marks sterling, viz., on the feast of St. John the Baptist five marks, at Michaelmas five marks, at Christmas five marks, and at Lady-day five marks, out of the receipts and profits of the said church, during the time that the said Robert shall be resident vicar there. Also, the said Robert shall have a vicarage house within the bounds of the rectory, well and sufficiently repaired at the expense of the dean and his successors, with full liberty of ingress and egress. In case the pension of twenty marks shall not be paid within fifteen days of any quarter-day, the fruits, profits and spiritualities of the living shall be *ipso facto* sequestrated. 'Given at our Manor of Ramsbury the last day of the month of April, A.D. 1454, of our consecration the sixth, and of our translation the fourth.'

Thus the dispute was temporarily settled. £13 6s. 8d. may seem but a pittance compared with the income which the dean was drawing from

¹ 'Inasmuch as the clergy are greatly vexed by the multitude of apparitors who make demands of them, it is ordained that each bishop have only one riding apparitor, and each arch-deacon one foot apparitor, who shall have the right of lodging with the clergy for one night only in every quarter of the year.' Constitutions of Archbishop Stratford. See Johnson's 'English Canons,' in anno 1342.

Lambourn Church, but it represented a considerable sum in those days; and the certainty of a fixed income and the provision of a good vicarage house seemed to have contented Robert for a longer time than was usual with our vicars at this period. He remained Vicar of Lambourn for nearly twelve years after this arrangement, but then he seems to have involved himself in further disputes, which did not turn out so well for him, or perhaps he may have been guilty of some irregularity. In 1465, or 1466, he was dismissed from his post, and on April 19, in the latter year, John Dodde was instituted to the living, vacant 'per resignationem sive dimissionem Roberti Cowper,' on the presentation of Dean William Say. Dodde's is the last institution recorded in the fourteenth century. He must have enjoyed the use of this 'well and sufficiently built and repaired vicarage house,' and no doubt the annual payment of twenty marks was continued to the new vicar.

The principal Lambourn family in this century was that of Rogers, whose chief seat was at Bryanstone, in Dorsetshire. A John Rogers was Sheriff of Berkshire in 1446, and sat in the Parliament of Reading in 1453 as knight of the shire for Berks. He was a benefactor to the five almshouses at Lambourn, and to the priest attached to them, as appears by the following extract from his will:¹ 'As for the finding of five almsmen perpetual in the almshouse of Lam-

¹ Printed in Charity Commissioners' Report, Berks, 1838, from an old account-book in possession of the charity.

bourne, I will that the priest have every year of ready money, at four times in the year, nine shillings and fourpence, and every poor man eightpence in money every week to be paid; and fuel competent for the priest and for the said poor men to be had of Chiseldens Woods, and that whole wood to serve only therefor; and that the priest have every third year three yards of Bruton russet, price 40d. the yard, and every poor man at the same time three yards of the same colour, price two shillings and sixpence the yard.'

Nothing more is known of the origin of these almshouses, nor of the duties of the priest. We may conclude from the connection of St. Katharine's Chapel, on the north side of the chancel, with the Rogers family and their descendants,¹ and with the five almshouses,² that the priest here mentioned was the chaplain of St. Katharine's. But no such institution is preserved at Salisbury, and there are no entries relating to this chapel in the '*Valor Ecclesiasticus*' of Henry VIII., nor in the chantry certificates. The whole question remains an unsolved puzzle in the history of Lambourn and its church.

In 1469 the Dean of St. Paul's and others released the five almshouses to Thomas,³ son of John Rogers, of Lambourn and Benham Valence, in the parish of Speen. Thomas Rogers was dead before June 28, 1488, on which date the custody and marriage of his only child Elizabeth, together with the custody of all her manors, was granted by the

¹ See the will of Sir William Essex in next chapter.

² See the regulations of Jacob Hardrett in chap. viii.

³ C.C.R.

king to Thomas Essex, Esq.,¹ who was descended from a very ancient family in the county of Essex. But 'the Landes of Etsax of Etsax had been dis-parkelid, and the Glorie of that Familie almost extinctid,' until its fortunes were restored by one William Essex, who is described by Leland as a 'politike Felaw, and in favour of the King,' who made him under-treasurer of the exchequer. Thomas Essex was his son, and he also seems to have been a 'politike Felaw,' for he availed himself of his guardianship of the young heiress to marry her to his son William, who thus became the greatest man in Lambourn. Of him we shall hear more in the next chapter. Elizabeth Rogers' landed property alone was believed by Leland to be of the value of more than three hundred marks by the year.²

That the town of Lambourn had a market from a very early period is shown by the name Chepinglambourn, used in 1227 in a charter³ granting a fair there on the Festival of St. Matthew to Fulke Fitzwarren. But whether the market had decayed before 1446, or whether in the charter issued in that year we have only the renewal of a former grant, is not clearly evident. On the eighth of March in this year Henry VI. granted⁴ 'to his well-beloved in

¹ 'Materials for History of Henry VII.,' vol. ii., p. 330. See also Fuller, 'Worthies of England,' i. 109.

² Itinerary, 3rd edition, vol. vii., p. 83.

³ Charter Rolls, 11 Hen. III., Part II.

⁴ Charter Rolls, 21-24 Hen. VI., m. 13. This charter is printed below, Appendix C.

Christ, Thomas Lisieux, Dean of the Cathedral Church of St. Paul, London, and Rector or impropiator of the Church of Chepyng-lamburne, that he and his successors in the deanery and rectory should



THE MARKET CROSS.

have a market at the said town of Chepyng-lamburne, to be held weekly, on Fridays; and also two fairs in every year, each to last for three days—one, namely, on the vigil, the feast, and the morrow of the Apostles

Philip and James; the other on the vigil, the feast, and the morrow of St. Clement—with all liberties, rights, and customs attaching to fairs and markets of this kind.'

The market cross, just outside the churchyard, of which now only the base and the shaft remain, is evidently of this period, and may have been erected by Dean Lisieux when this grant was made. Perhaps in the stormy times to come this cross may have played as important a part among the people of Lambourn as the celebrated 'Paul's Cross' did among Londoners. Even so late as the middle of the nineteenth century itinerant preachers, trades-union agents, and others have stood upon its steps to harangue the little crowds that gathered round them.

The late Mr. James Barnes, who was very greatly interested in anything concerning the history of his native place, informed the writer that in some title-deeds of the seventeenth century he had found mention of another cross, called St. Antholin's Cross, which stood upon the ground now occupied by the weighing machine.

Two fairs are still held annually, on October 2 and December 4; that upon the festival of SS. Philip and James has been discontinued. At the fair on December 4 a highly-spiced flat cake, known as 'Clementy Cake,' is sold in large quantities, and is still very popular among the people of the neighbourhood.

Among the minor alterations to the fabric in the

Fifteenth century, we notice the fine Perpendicular east window of five lights, with the inner arch of its hood carried upon corbel-heads of good bold sculpture, and the smaller window of the same style at the end of the north transept. In the same style also is the Chapel of St. Katharine, on the north side of the chancel, probably rebuilt by one of the Rogers family for the use of the 'Five Almsmen.' However, the Tudor rose above the east window of this chapel shows that it cannot be of earlier date than the reign of Henry VII.

The church now received its crowning feature, in the addition of the noble Perpendicular upper story to the tower. It has been suggested that the intention of the builder was to add a spire of wood covered with lead. This conjecture is based upon the appearance of the squinches visible from the interior in the angles at the top of the tower; but Mr. Doran-Webb thinks that these were only meant to carry the pinnacles which they now support. It is certainly fortunate that, if there ever was any thought of adding a spire, the builder's intention was never carried out; for, even as it is, the additional weight of this upper story naturally proved too great for the imperfection of the foundations and for the somewhat clumsy workmanship of the Norman builders, and we shall see in subsequent chapters what a continual source of expense and anxiety to the people of Lambourn this tower has since proved itself.



CHAPTER V.

THE SIXTEENTH CENTURY.

1500—1548.

ON March 8, 1501, King Henry VII. granted a license to John Estbury to found a perpetual chantry and an almshouse for ten poor men. The objects of the foundation of the chantry are there said to be 'the praise and honour of the Holy and undivided Trinity, the increase of the worship of God, and the salvation of the souls of the founder, his parents and ancestors, and of all the faithful departed, in the Parish Church of St. Michael of Lambourn.'¹

The actual instrument of foundation was a deed-poll,² dated March 4, 1502, in which it was ordained

¹ Patent Rolls, 16 Hen. VII., Pt. ii., m. 20.—' . . . Quendam Cantariam perpetuam ad laudem et honorem sancte et individue Trinitatis, divineque culture augmentum, ac ob sue anime et animarum parentum et antecessorum suorum ac omnium fidelium defunctorum salutem, in ecclesia parochiali Sancti Michaelis de Lambourne. . . '

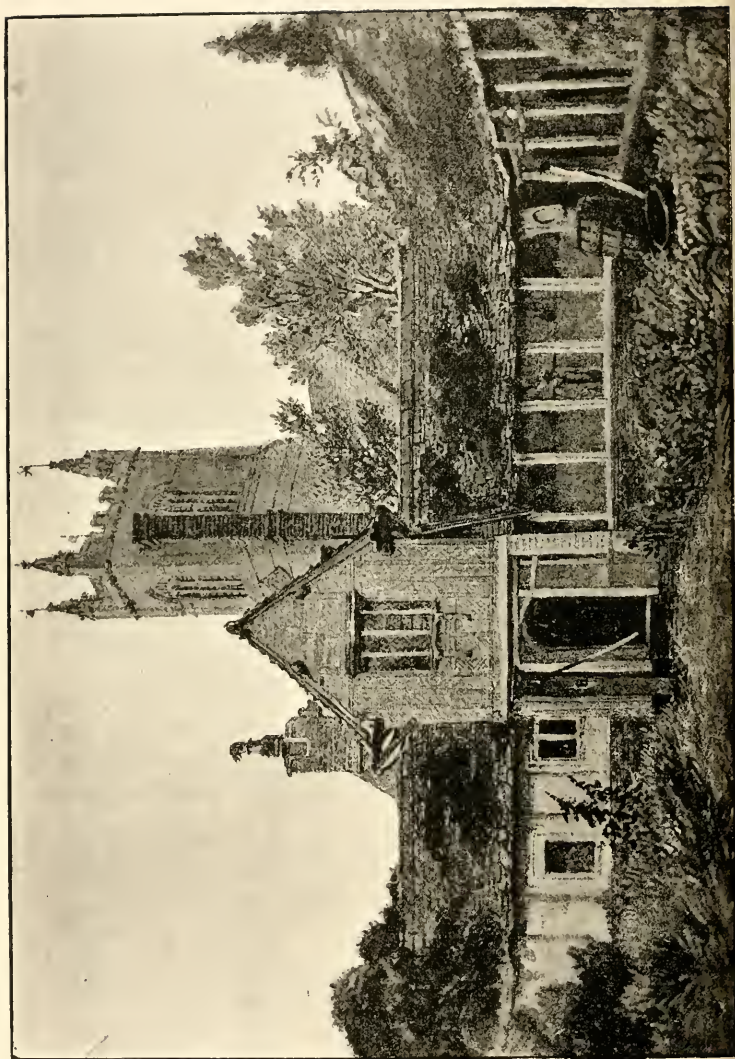
² The original deed is lost, but a copy of it is preserved at New College, Oxford, and it is quoted in the Close Roll, 32 Eliz., Pt. i.; and abstracted in the Charity Commissioners' Report, 1838, which summarizes the history of the almshouse.

that, besides the duties of the chantry, the chaplain, who was to be learned in grammatical knowledge, was to keep a free grammar-school in the house adjoining the churchyard, and there to instruct in grammatical knowledge all poor persons that should thither come, without requiring any payment for so doing. His stipend was fixed at £10 per annum, coming from John Estbury's manor of Whatcombe, and the advowson of the church there, five closes in Lambourn Woodlands, called Hurste, and a grove of wood next the close of James Therkeld, then chaplain. The advowson of the chantry was conveyed to the Warden of New College, Oxford, who also had the power of removing any chaplain in case of misconduct or incapacity.¹

By the same instrument he founded an almshouse on the north side of the churchyard, to be called 'THE ALMSHOUSE OF JOHN ESTBURY AT LAMBOURN.' This almshouse still remains so closely connected with the church that we shall often have occasion to mention it. Here we are mainly concerned with the religious regulations laid down for the observance of the almsmen. It will be seen that John Estbury cared for the due celebration of the public services in our church as well as for the private masses for his own soul. They are, briefly, as follows :²

¹ C.C.R. For an account of the manor and church at Whatcombe see 'Trans. Newbury Dist. Field Club,' vol. ii., pp. 166-176.

² Close Roll, 32 Eliz., Pt. i These regulations are printed in Appendix D.

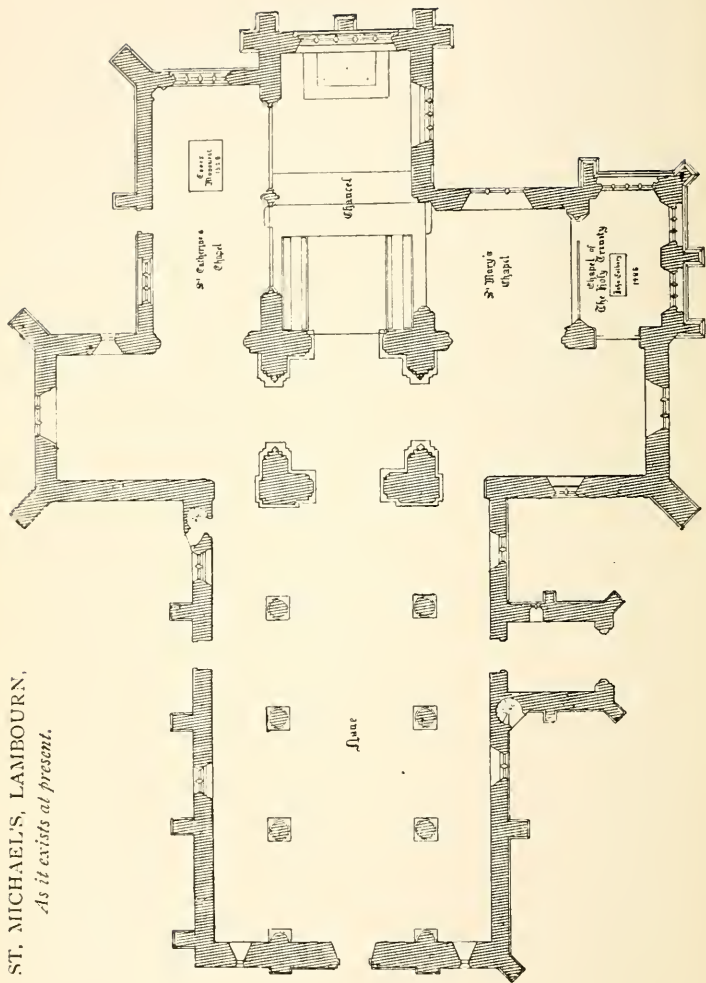


‘Each poor man, not being learned, shall say every day in the forenoon in the parish church of Lambourn, three psalms of the Blessed Virgin Mary, and in the afternoon two psalms, in her honour, and to the praise of the Holy and undivided Trinity, for my soul, the souls of my parents and ancestors, of my friends, and of all the faithful departed. Also the Matins of the Blessed Mary, with Prime, and the usual Hours ; the seven penitential psalms ; and after noon the prayers called *Placebo* and *Dirige*, with the usual collects, Vespers, and Compline. Each poor man who is learned in singing shall on Sundays and Festivals keep a chorus in the said church of Lambourn at the time of Divine Service, and be helping in the best that he can. Also, unless leave of absence has been obtained from the chaplain, each one shall be present daily and shall devoutly hear Mass of the said chaplain, and pray for my soul ; and after the celebration, when all the poor men are assembled round my tomb, the senior of them shall say the Lord’s Prayer in English “for John Isburies sowle, the sowls of his parents, auncestors, frendes and all christian sowles.” Then each of them shall kneel round the tomb, and repeat the Lord’s Prayer and the Salutation, in English ; and lifting up their hands shall make the sign of the Cross, and devoutly remember the Passion of Christ. If any of them shall be so infirm that they cannot come to the church, nevertheless I charge them with all the above prayers. Lastly, every one of them in the morning when he rises, and in the evening when he goes to bed, shall kneel down, and say, with special remembrance of my soul, the Lord’s Prayer and the Salutation three times, and the Apostles’ Creed once.’

The Chapel of the Holy Trinity, which John Estbury built for the use of his chaplain and almsmen, is a very good specimen of the late Perpendicular style of building. It occupies the angle made by the south transept and St. Mary’s Chapel. It was consequently necessary to remove the south wall of that chapel, and in its place to insert a lofty arch opening into the new building, which was separated from it by a high wooden screen. A small archway was also

ST. MICHAEL'S, LAMBOURN,

As it exists at present.



Scale of 0 5 10 15 20 feet.

Measured and Drawn, 1892, by
E. DORAN-WEBB, F.S.A.

opened in the east wall of the transept, to give access to the new chapel, thus necessitating the removal of the altar, which formerly stood against this wall.¹

John Estbury did not long survive his charitable deed. In 1507 he made his will,² from which we give extracts illustrating the state of religious ideas in the Church of England at this period, as well as those which more immediately concern Lambourn Church :

'In the name of God Amen. The first day of May the yere of our Lord God M v vij And the xxij yere of the Reigne of Kyng Henry the vijth, I John Isbury, of Lettecombe Regis in the Countie of Barkes, beyng hole and of suche mynde & reason as God hath indewed me w^t, make and ordeyne this my present last will written for my testament, the which I requyre all Christian people to beare witnesse unto, nowe and at the day of Dome, and all other testaments and willes made before this tyme or day to stond voide, oonly this except. ffirst I freely geve and bequeth my soule to my lord Almighty God, three Persons in the holy Trinitie, my maker and former, whom I beseche ever of his mercy and grace for that I have offended hym in my synfull lyving here in yerthe, specially in brekyng of his commandmentes and misusyng of such goodes as I have occupied under his sufferance ; And ever to putt betwixt my synfull soule and his rightfulness at the day of my dredeful Jugeament his infynite mercy ; and also I beseche our blissed lady seynt Mary w^t the speciall helpe of all the holy company of heven and of myn advowrers³ Petir and Pawle, seynt Frideswide, seynt barbara, seynt brigett, seynt Kateryne, & King Henry⁴ if he be

¹ See p. 51.

² P.C.C. 9 Bennett, proved December 15, 1508.

³ Advowrers = advocatores.

⁴ Henry VI., who was regarded as a saint by many Englishmen.

soo at our lordes accepted, to be mediators for my soule, and all my frendes here in yerthe to pray for me. Item secundaiely I bequeth my body to be buried in the newe chapell of the Trynitie at lamborne, which I founded and biilded on the south syde of the church there in a tombe there made. . . . Item I will that myn executors incontinent aftir my deth doo cause to be made xx^{ti} chales (chalices) of silver to the valewe of xx^{li}, And the same chales to be geven to xx^{ti} parishe churches aboute and nexte adjoyning to the church of lamborne and lettcombe Regis, that the curates of the same churches doo every sonday pray for my soule named openly in the pulpett. . . . Item I geve & bequeth xx^{ti} pair of vestmentes which I leve redy made at the tyme of my deth to be brought to lamborne the day of my buryng and layde upon the aulter in my chapell; And that same or on the morowe that myn executours appoynte theym to deliver the same vestmentes to xx^{ti} churches next and adioyning, to pray for my soule every sonday in the pulpitt by the space of a yere. Item I will and bequeth to every preest that cometh to my buryng to say Dirige and masse xij¹; And to every preest beyng at Dirige & masse of my moneths mynde¹ viij^d. Item I bequeth to and for the funera'l service of my moneths mynde xx^{ti} marks. . . . Item I will as touching my last will for all other such londes as I have putt in feoffament, that my said feoffees by oon assent doo sell the said londes to suche persons as will geve moost for theym, And to dispose the money in like wise by oon assent for the welthe of my soule as they will answeare afore God, some to the poore peopill by dole in good townys to be delivered in the churches, some to poore scolers in Oxford that lerne Divinitie, some to the repayryng of the bridge there, some to such as have been my true servantes and tenantes, to theym that be poore and nedy; and that other part in repayryng of the Wayes about Wantage and lettcombe Regis, and to the towne and church of lamborne.'

One of the executors of this will was to be
'Maister William Porter, Wardeyn of the newe

¹ A celebration in remembrance of the dead person, held a month after his decease.

Collage in Oxford,' to whom he had committed the supervision of the chantry priest.

The tomb which John Estbury had raised for himself is in the centre of the Holy Trinity Chapel. It is of gray marble, the sides adorned with shields with armorial bearings, with a representation of the founder on a flat brass on the top. On a scroll issuing from the mouth of the figure are these words: '*Pater de Celis, Deus, miserere nobis.*' The shape of this scroll doubtless gave rise to the popular idea among Lambourn people as to the way in which John Estbury met his death. The story is given by Mr. Murray:¹ 'He was killed by a worm dropping into his mouth while he was asleep in an arbour. His housekeeper tried to decoy it out with a basin of milk, but in her haste to get it out it stung his lip, from the effects of which he died.'

The inscription round the ledge of the tomb is unfortunately very imperfect. When Ashmole visited the church in the seventeenth century, he found more of it than now remains. He quotes it as follows:²

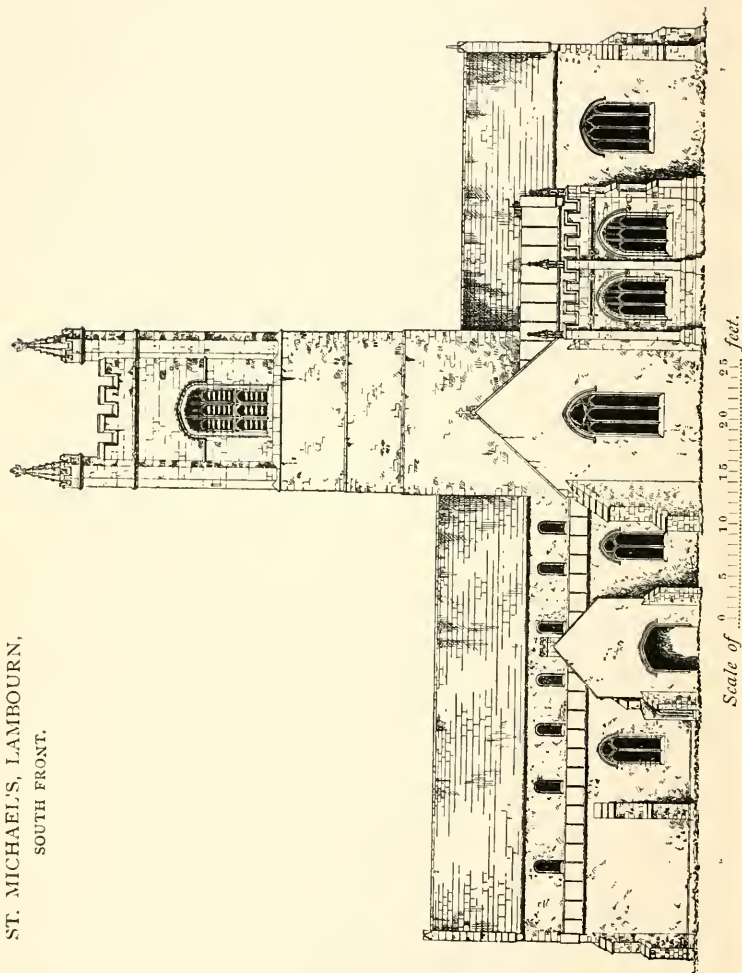
✠ *Hic jacet Johannes Estbury, Armiger, Fundator istius nove capelle et cantarie Ac consanguineus et heres Johannis. . . . Predict. ac fundator hujus veteris capelle qui obiit . . . viii. Cujus anime propicietur Deus. Amen.*

Between the words of the inscription two dogs of heavy build are represented hunting a hare; a sheep is also introduced. The terminal figure of the date

¹ 'Trans N. D. F. C.,' i. 144.

² Vol. ii., p. 241.

ST. MICHAEL'S, LAMBOURN,
SOUTH FRONT.



Measured and Drawn, 1892, by
E. DORAN WEBB, F.S.A.

proves clearly that this is the tomb of the founder of the almshouse, and not of his father, as has often been stated.¹

Ashmole² observed 'in the East window [of this chapel], painted on the Glass, the Picture of the Founder kneeling, having only a winding Sheet over him, and this Scrawl issuing out of his mouth : "Mundi Salvator, sis michi propitiator."' A visitor³ to the church at the beginning of the present century tells us that 'in the windows are still some remains of the most highly-coloured and delicately-painted glass'; but, alas ! these remains have been swept away, and all three windows are filled with modern stained glass by Williment, of which the less said the better.

John Estbury's widow, Elizabeth, married in 1512 or 1513 one William Swayne,⁴ and his daughter Agnes married John Latton, Esq., of Chilton ; but he had no son, and we hear no more of the Estburys in connection with our church.

No record of the institution of any chaplain to this chantry is preserved at Salisbury, but we get the names of six from various sources. James Therkeld⁵ seems to have been the first, but we do

¹ It is important to notice this mistake, which was first made by Lysons in 'Magna Britannia,' i. 309, followed by nearly everyone who has since written on the subject. Mr. Money has pointed this out in 'Trans. N. D. F. C.,' ii. 171.

² Vol. ii., p. 241.

³ Powell's 'Topographical Collections, Berks,' Brit. Mus., Add. MSS. 17,457, fol. 191, 192.

⁴ See p. 81.

⁵ See p. 69.

not hear of another until 1536, when Richard Bromburgh¹ was the incumbent. Perhaps it was Bromburgh who was thrown into a terrible state of anxiety by a letter from Cromwell in 1531, which produced the following reply:²

‘THE CHANTRY PRIEST OF LAMBORNE TO CROMWELL.

‘Ryght Honorable In my most humly wyse I recommend me unto youre Mastershyppe, Certyfying the same y^t I have receyvyd your leters datyd at london the xxvij. day of June, by the whych I perceyve that yt hath ben informyd you y^t I without just grond or tyle shold intrude uppon the Kynges heygnes in the witholdyng of certen londis whyche sumtyme shuld belong to the monestery of walyngford. yt may lyke your Mastershypp to be advertysyd that I never intrudyd in any possession of the Kynges heygnes, but I in the ryght of a poor almys howse do occupy certen londys in Ardyngton, whych of long tyme hath ben in the possessyon of the same howse by good and just tyle as I shalbe at all tymes redy forther to informe you at your commandment, when, yff wee prove not our tyle good and suffycyant to the contentacyon of your mynd, wee shall make then such recompense as be your goodnes shalbe thought convenyand. Wherefore I with all y^e alms men of y^e said poor howse In our most humly wyse besechen your Mastershyppe that ye wilbe so good, Master, unto the same poor howse & alms men, as to suffur peassable, and with your favour to ynjoe, that ys theyr vere ryght and part of theyr poor lyvyng, and wee shall dayly pray for the prosperus astate of your good Mastershyppe, as knowys God, whoe all way preserve you.

‘To the Ryght honorable	‘wryton the x th day of July by your poor orytors ye alms men and chantrye priest of lamburne.
Master Cromwell on of the Kynges most honorable cownsell thus be delyveryd.’	

The monastery of Wallingford was one of the

¹ ‘Valor Ecclesiasticus,’ ii. 157.

² State Papers, Hen. VIII., vol. v., No. 329.

smaller religious houses dissolved by Henry VIII. and Wolsey in 1524. It is to the credit of the writer of the above letter that the lands in Ardington referred to were the property of the almsmen, for whom he endeavoured to preserve them. The property of the chaplain himself was in Lambourn parish.

This pathetic appeal was successful. The lands in Ardington remain to this day the property of the almshouse, and the income of the chantry had slightly increased, when the assessment was made four years later,¹ from the sum originally fixed by John Estbury.

Bromburgh was succeeded by Arthur Elmes, 'incumbent of the Trinite Chauntry, of the age of L yeres, able and apte to serve cure, and not having anything elles towards his lyving';² and Elmes by Walter Burnell, 'Chauntre prest and schole master.'³ In 1553 Arthur Clywer, incumbent of the Trinity Chantry in Lambourn, was granted a yearly pension

¹ 'Valor Ecclesiasticus,' ii. 157.—'Cantaria ibidem [*i.e.*, at Lambourn] Sancte Trinitatis ex fundacione Johannis Ishbury, Ricardo Bromburgh incumbente, valet x^{li} xix^d.' The following return of this chantry is given in the 'Minister's Accounts,' 1-2 Edw. VI., No. 3, m. 4: 'And of 100s. 10d. of the half of 10^l 20d. of a several rent belonging to the said chantry, for half a year ended at the feast of Michaelmas for the time of this account, as will sufficiently appear by the rental made of the particulars of the sum of money. Total 100s. 10d.' Quoted in Trans. N. D. F. C., ii. 173.

² Augmentations Office, Chantry Certificates, Roll iii. 23.

³ *Ibid.*, Roll li. 40. — These will be found in Appendix E. They have also been printed by Mr. Money in Trans. N. D. F. C., ii. 172, 173.

of £6,¹ and a John Hunt is mentioned in Elizabeth's reign as having been chaplain.²

It is very much to be regretted that when the chantry was dissolved the chaplain was turned out of the almshouse. Surely there was nothing superstitious in the free school for the 'teaching of grammatical knowledge,' and the superintendence of this school, together with the religious care of the almsmen, might profitably have employed the time of the chaplain, and have been a great boon to the people of Lambourn at a period when free education was indeed a rare privilege. But the free school disappeared with the chantry, and the lands from which came the endowment were sold into lay hands. In the reign of Queen Mary they were granted to George Cotton and Thomas Reeve, and afterwards came to the Garrard family.³

The wood for fuel, 'to be taken in a certain wood called Grantham's wood, otherwise Cleves wood,

¹ Willis MSS., Bodleian Library, 48.

² Grant to Edmund Downing and Henry Best of the custody of the key of the chest for the common seal, and the receipts of the rents of the Almshouses, in as ample a manner as John Hunt, or any other chaplain of the chantry at Lambourn, held the same. C.C.R.

³ 'Between Thomas Garrard, plaintiff, and William Parker and others, defendants, for deeds to support plaintiff's title by purchase under letters patent, of lands called Hurste, in the parish of Chipping Lambourn, which sometime belonged to the dissolved Chantry of the Holy Trinity in Lambourn Church, and were granted by Queen Mary to George Cotton and Thomas Reeve in fee, and afterwards vested in the plaintiff.'—Calendar of Proceedings in Chancery, *temp.* Eliz., vol. i., p. 359, G.G. 8, No. 31.

together with all yearly rents and sums of money in the county of Berks to the same chapel of the said late perpetual chantry formerly belonging, were granted by Queen Elizabeth to Edward Wymarke, Gentleman,¹ who was also given the 'two chambers situated in the precincts of a certain Almshouse in Lambourn, given for the habitation of a chaplain of the perpetual chantry in Chipping Lambourn.'² Thus was the spoil divided. There is a strange unconscious irony in the word 'perpetual' as applied to this chantry, which existed for barely forty years. We may be thankful that the almshouse itself was spared. But of this more in the next chapter.

The last years of St. Mary's Chantry need not detain us long. On April 25, 1512, William Harding was instituted, on the death of William George, the last incumbent. He was presented by Elizabeth Estbury, widow of the founder of the almshouse. On Harding's resignation, the next presentation was made by the same lady, together with her husband, William Swayne. Their nominee was Edward Johnson, instituted on May 13, 1514. Johnson remained chaplain for twenty years, the rest of his life; and in 1534 Elizabeth Swayne presented

¹ Patent Roll, 29 Eliz., Pt. iv., m. 7.

² C.C.R.—In 1838 the commissioners report that, 'Independently of, and contiguous to, the Almshouses is a substantial building, called the Chantry House, containing four rooms, and appropriated to the use of the supervisor, and at present occupied by a person placed there by him. This building is in good repair.' Nevertheless, it was demolished when the almshouses were rebuilt in 1852, and its site added to the garden of Lambourn Place.

Edmund Andrewes, instituted September 12, who was pensioned off at the dissolution.

The income of this chantry is given in the *Valor Ecclesiasticus*¹ as £8 17s. 4d. Andrewes was an old man at the time of his appointment, and in feeble health: 'Of thage of LX yeres, not able [to serve] cure, nor having any other living.'² In 1553, a yearly pension of £6 was allowed to him.³

The 'chief messuage' belonging to St. Mary's Chantry, with its lands, was held by John Waldron, at a yearly rent of 46s. 8d. in 1557, when they were sold by 'the Kinge and quenes majesties' to Roger Yonge, Esquire. Besides these 'There remaynid in Lambourne of the possessions lately parteyninge to the late Chauntrye of our blyssid Ladie, sondry landes, rentes, and tenements, amountynge yerely over and besydes the premysses to the some of vijli. xij^d.'⁴

We now return to the five almshouses and their priest. By indenture⁵ dated May 2, 5 Henry VIII.

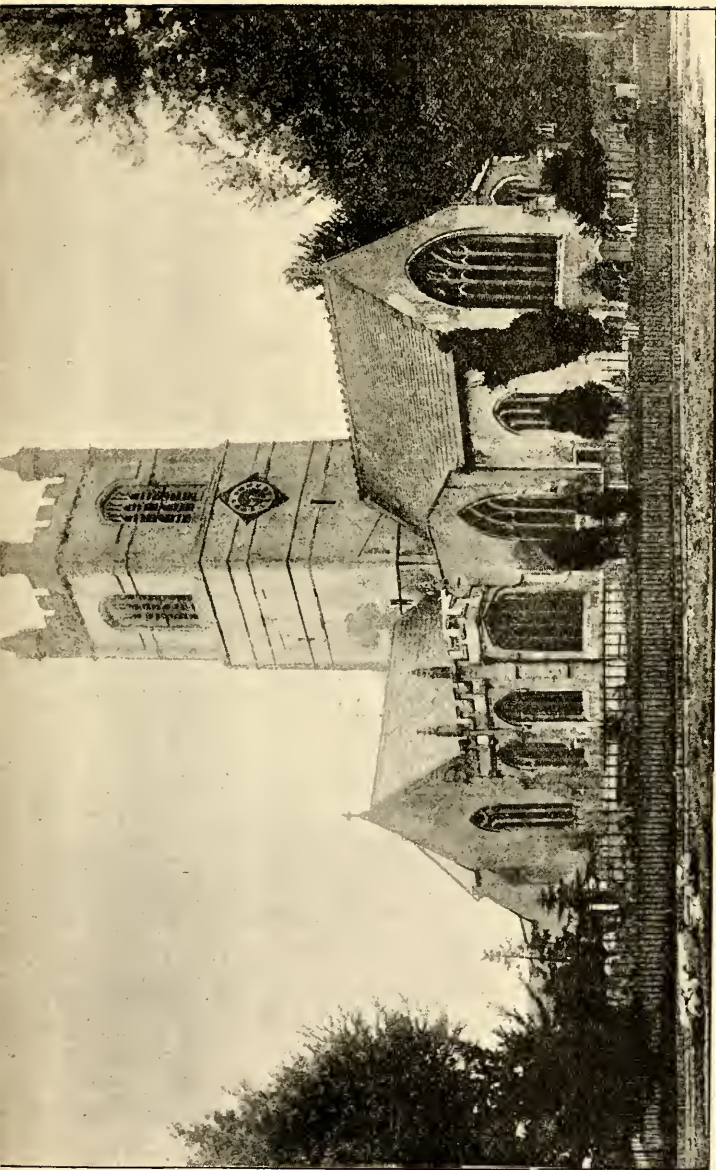
¹ '... Alia cantaria ibidem ex fundacione dicti Johannis Ishbury, Edmundo Andrews incumbente, per annum clare valet £vijj. : xvij^s. : iiij^d.'

² See below, Appendix E.

³ Willis MSS., Bodleian Library, 48.

⁴ *Percella terrarum et possessionum nuper pertinentium Canturie beate Marie in Lamborne*. Harley MSS., Brit. Mus., 607, fol. 120b.—'... Item there are yerely goynge out of the said chauntrye of our blyssyd Ladie in Lambourne aforesaid sondrye rentes resolutes amountynge yerely to the somme of iiij^s. payable to the deane and chaptyer of St. Paule in London, and to Thomas Heires.'

⁵ Abstracted in Charity Commissioners' Report.



SOUTH-EAST VIEW, 1890.

(1513), 'between John Lysle, Knight, and three others, of the one part, and William Essex, Esquire, and Elizabeth his wife, daughter and heir of Thomas Roger, of the other part, it was witnessed that the said William Essex and Elizabeth his wife covenanted to ensure to the parties of the first part certain messuages and lands therein mentioned to be situated in Chipping Lambourn, Bockhampton, and Coppyndon, to the use of the said William and Elizabeth Essex, to the intent that the profits yearly should be applied by them to the finding of a priest and five almsmen daily to minister Divine service at Chipping Lambourn, according to the will of John Roger, grandfather to the said Elizabeth; and after their deceases that the said parties of the first part would enfeof the said premises in Chipping Lambourne to eight sufficient persons, as should be named by the heirs of the said William and Elizabeth, to hold to them and to their heirs for ever, to the intent that the profits thereof might be employed towards the finding of the said priest and five almsmen, as should be declared by the will of the said William and Elizabeth, or the survivor of them.'

William Essex had been Sheriff of Berkshire in 1509, when he seems to have involved himself in some trouble, but was pardoned two years later, and restored to the royal favour.¹ He was knighted in 1513, and was again Sheriff of Berkshire in 1524,

¹ 1511, May 24.—For William Essex of Chepynglamburn, late Sheriff of Oxon and Bucks, pardon and release.'—'Letters and Papers, For. and Dom.,' vol. i., p. 1683.

and represented the same county in Parliament in 1541. 'He was,' Fuller¹ tells us, 'a worthy man in his generation, and of great command in this county.' When he made his last will in 1548,² the priests of the five almshouses were no more. The preamble of this will is interesting, compared with that of John Estbury, as indicating with some exactness the stage which the Reformation in England had reached.

'In the name of God Amen. I William Essex Knight, being hole of mynde The xxvij daie of January in the yere of our lorde God A Thousande fyve hundreth fourtie and seven, The firste yere of the Reigne of our moste dread Soveraigne lorde Edwarde the sixt, by the grace of God Kinge of Englande Fraunce and Irelande, Defendor of the faith and in earth supreme Hedd of the Churche of Englande and Irelande, Do make declare and ordeyne this my last will and testament in maner and forme as foloweth. First I bequeathe my soule unto Almighty God, besechyng hym of his infinite mercy and by the merits of Christes his Sonnes passion to accept and take the same ; And my bodye to be buried in the Chappell of saint Katheryne at Lamborne in the Countie of Berkes, if at the tyme of my death by my executours and frendes shalbe thought mete. Whiche Chappell if it be not done in my lyfe I will that yt be by myne executours with ornamentes and otherwyse convenyently furnyshed in suche wyse as shalbe thought mete, with a tomb within the same for me and my late wyfe, or elles where it shall happen me to be buried one other for me assone as they convenyently may, and at the farthest within one yere next ensuyng my deathe. And I will to be bestowed the daye of my buriall or within one moneth next after to poor people forty poundes at the least. Also I bequeathe to the mother churche of Sarum tenn shillings, and the parishe churche of lamborne

¹ 'Worthies,' i. 109.

² P.C.C. 12 Populwell, 1548.

aforesaid xx^{li}. . . . And I exhorte and desire myn heire and his heires contynually to maynteyne the finding of fyve Almes men within our almes house at lamborne, And if they encrease the number of them I thinke they do a good and a mertorious acte, and as to the mortifieng thereof I remytt to their discrecion and conscience. And further I will that every of the said five Almes men have wekely of encrease towards their lyving, for that vytall is dere, two pence by the weke over & above their olde accustomed wage of viij^d. by the weke, contynually to be paid oute of my landes in lamborne aforesaid accordingly as they have of me at this present tyme. And I specially will and require myn heire and executours that if any debtes be owing or due by me to anny parson or parsones, or any injuries or wronges by me done, that then ymmEDIATELYE uppon any sufficient prove thereof hadd and made, dew restitution be made and done to the partie soe indetted unto or upon cause greved ; Desiring them and all other of their cheritie to forgive me, and hartely praye for the wealth of my soule. . . .'

The bulk of his property he left to his son, Thomas Essex.¹

Sir William died in the early part of 1548 (his will was proved on August 18 in that year), but, if he was buried at Lambourn, his executors did not carry out his wishes with regard to a monument.

Our list of vicars during the first half of this century is a very scanty one. On the death of Richard Abendon, whose institution is lost, Thomas

¹ Besides the manors of Hadley, Blagrove, etc., 'I will that the saide Thomas Essex my sonne shall have my best chayne which I use to were, and the goblet of golde with the cover garnysshed with perle and stones, all my household stuff, cattell and shepe . . . thone half of my horsse, geldings and mares as shalbe thought moste mete and convenient for hym ; And in like wise my harneys [armour] and other artillary mete and necessary for the warres, being in my armory at Lamborn.

Raynolds was instituted November 18, 1531. He was not appointed by the Dean of St. Paul's, for Richard Pace,¹ who then held that post, was insane, and Richard Campsay, one of the 'co-adjutors' appointed to administer the affairs of the deanery, nominated Raynolds.

The clear yearly income of the vicarage in 1536 was £10 11s. 9½d.²

¹ For the melancholy history of Dean Pace see Milman, 'Annals of St. Paul's,' pp. 180-186.

² *Valor Ecclesiasticus*, ii. 157.





CHAPTER VI.

THE SIXTEENTH CENTURY (*continued*).

1548—1603.

IF little has been said in the previous chapter about the great religious changes through which the Church of England was at this period passing, it is because we know but very little respecting the popular attitude towards those changes in Lambourn. The action of Henry VIII. would make hardly any difference in the worship of our church; the one great advance made in the direction of reformation, whose effect would be felt at once, being the setting up of the 'Great Bible' in 1539, in obedience to the Royal Injunction of September in the previous year. The abolition of the Roman jurisdiction in 1534 would probably be no unpopular measure, if, indeed, our people were not entirely indifferent to it; and even the suppression of the smaller and greater monasteries in 1536 and 1539 would scarcely affect Lambourn Church at all, however hardly the measures may have pressed upon those who for years had lived under

their shadow. In 1544 the English Litany was used for the first time.

With the accession of Edward VI. came stormier times; the suppression of the two chantries, which has been noticed in the preceding chapter, destroyed the 'free grammar-school' of John Estbury's foundation; and the poor almsmen must have felt painfully conscious of the insecurity of their own position when they saw the removal of their chaplain, and heard of the Act for the suppression of all hospitals. We know nothing of their treatment during the reigns of Edward and Mary; but, as we shall see presently, their possessions were secured to them in Queen Elizabeth's reign. In 1548 the first English Communion Office was issued, and in 1549 came the first English Prayer-Book; in 1550 the destruction (or the order for the destruction) of the ancient altars; and in 1552 the second Prayer-Book was established by law.

'The patrons, the churchwardens, and sometimes the parishioners, as a body, seem to have taken advantage of the change of feeling which had come about, to turn it to their own profit. Peculation, and in many cases downright robbery, seems to have been the order of the day with many of those who were brought into contact with Church goods . . . and in the state of anarchy which the new preaching had aroused, this went on without check.'¹

¹ 'Parish Church Goods in Berkshire, A.D. 1552,' with introduction and notes by Walter Money, F.S.A., p. xix.

It appears from the following interesting inventory¹ that only one parishioner of Lambourn had forestalled the young King in his work of plunder at the time the commission was issued for taking these inventories of all Church plate and furniture in 1552.

‘LAMBORNE *Churche cum Capella de ESTBURYE*² *annexata,*
4 Aug., 6 Edw. VI. *Richard Organe, John Loveden,*
William Walderon and William Senier, Church-wardens
of Lamborne.

‘A Crosse of copper and gylt, ij Crosses of brasse, ij chalices of sylver, a pyxe of beryl,³ a cannabye⁴ of blacke vellvett, ij^o latten pyxces gylte, two corporisises wth cases,⁵ a sute of blewe sylke w^t sterres, and a Cope, a sute of blacke sylke w^t a Cope, a sute of redde sylke w^t a Cope, a single payer of vestymentes of branched Damaske blewe, a paull for the buryalles, ane olde hanginge of clothe of golde for the alter, ane other of blewe sylke ane other of Dornexe,⁶ iiij alter Clothes, a banner clothe of grene sylke, two stremers⁷ the one of blewe & the other grene sylke, a payer of Sensers of brasse, iiij^{or} belles, one lytle belle

¹ Printed in ‘Parish Church Goods in Berkshire,’ p. 26.—The short explanatory footnotes, here subjoined, are (most of them) taken from Mr. Money’s notes and glossary.

² Whether St. Mary’s or the Holy Trinity Chapel we know not; probably the latter.

³ The *pyx* was used for holding the little box in which the Holy Eucharist was preserved, and was usually in the form of a cup of gold or silver or some less precious metal. This receptacle was suspended over the altar. *Beryl* designated both the precious stone and fine glass-like crystal.

⁴ *Canopy*: a hood or tabernacle suspended over the altar, under the shadow of which the vessel containing the Host was suspended.

⁵ A cloth of fine white linen, on which the sacred elements were consecrated.

⁶ *Dornexe*: a tissue or rich sort of stuff manufactured at Tournay.

⁷ *Streamers*, for use at processions on Rogation Days, etc.

callid a Sanctus bell,¹ two longe Towelles of Dyaper,² two surplices, a crosse³ of copper and gylt, a chalice of sylver, two alter clothes, ane olde cope of clothe of golde, a hanginge for the alter of Dornexe, a Surplice, two lytle belles, a single vestymēt of Dornexe and ane other of sylke. And all the seid percelles safely to be kept and preserued And the same and euey parcell therof to be forthcomynge at all tymes when it shalbe of them requyred . . .

‘M^d a Cup of Silver in thandes of tho^{as} Waldron to apere afore the Kinges comissioners at redinge on thursday the xvth of Sept.’

In January, 1553, six months after the compilation of these inventories, another royal commission was issued ‘for the confiscation of such of the Church goods as could be conveniently turned into money and paid into the Exchequer.’⁴ The coverings of the Communion-table, and other linen ornaments over and above what were actually needed, were to be given to the poor, ‘in such sort as may be most to God’s glory and our honour;’ the copes and other rich vestments are to be sold, and the proceeds given, not ‘to God’s glory,’ but ‘to our own use’; the bells are to go, excepting one big bell (which it seemed necessary to leave to call the people together), and the ‘saunce bell’ (which was so small that it would have added very little to the King’s exchequer).⁵

¹ *Sanctus Bell* was rung at the elevation of the Host at the parish Mass.

² *Towels*, hung before the altar, to prevent any portion of the sacred elements falling to the ground.

³ Here begins the inventory of the ‘Capella de Estburye.’

⁴ ‘Church Goods in Berkshire,’ p. xxxi.

⁵ *Ibid.*, pp. xxxix, xl. As the object of the present writer is historical rather than controversial, he will here only refer to

Thus, no doubt, of the above goods, two of the surplices, the 'longe Towelles of Dyaper,' and the less valuable ornaments, would be given to some of the poor of the parish; the two most valuable of the chalices would be confiscated at once, while the poorest would be left 'pro ecclesia'; and the crosses, copes, and richer vestments would be sold, and the money they produced given to the King. In spite of the instructions to the commissioners, the writer is inclined to believe that the parishioners succeeded in retaining the great bells as well as the sanctus bell; for in a list of Church furniture made early in the next century, we find 'Five great Bells, one little Bell' entered.¹

Of the internecine struggle which began in Queen Mary's reign between the Romanensian (to adopt Canon Dixon's phraseology) and the Reforming parties in the Church of England, we find no traces in the annals of Lambourn Church. Even Foxe found no Protestant martyrs from Lambourn to celebrate. But there is an entry in the Sarum Registers, January 10, 1555(6), recording the *resignation*, by Robert Reynolds, of the Vicarage of Lambourn, and the institution of Edmund Sharpe. Was Reynolds' resignation entirely voluntary? We know that Dean Feckenham, who presented Sharpe, was a prominent member of the Romanensian

the remarks of Mr. Money on the light which these inventories throw upon the much-disputed 'Ornaments Rubric' in our present Prayer-Book, pp. xli, xlii.

¹ See below, chap. viii.

party ; and we may be sure that his nominee would devote his energies to the restoration of the services of our church to their former condition, as far as circumstances would permit.

The early part of Elizabeth's reign is also a blank, as regards Lambourn history. We do not know whether Sharpe conformed—probably he may have done so—in the hope that another turn of the wheel of fortune might yet bring his party into power. The next incumbent of whom we hear was Richard Kinge, instituted October 2, 1570, on the presentation of the celebrated Dean Nowell ; and he was succeeded by William Beckett, on whose resignation, in 1595, John Wirrall was instituted (October 23). Beckett and Wirrall were both presented to the living by Nowell.

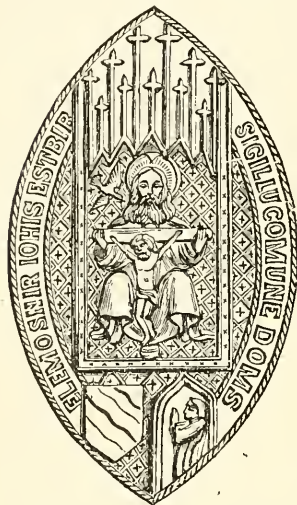
The church registers of births, deaths, and marriages date from 1560 ; but no vicar's name appears in them officially before that of John Wirrall. There are entries in these registers which show that Wirrall officiated in the church for some years before his institution as Vicar.

The religious settlement of the almshouse of John Estbury in this reign is the most important event we have to chronicle in the present chapter. In an Act of Parliament passed in 1589 it was ordered that the Archbishop of Canterbury (Whitgift) and four other commissioners, for ecclesiastical causes, should select from the foundation deed of John Estbury as many of the ordinances for the establishment of the almshouse as they should find most agreeable to the

device of the founder and the laws of the realm; and their deed was to be 'effectual for the governing of the said almshouse, and the poor thereof, their lands and hereditaments.'

Accordingly, the Archbishop and his four commissioners 'by an exemplification under their hands

and seals, dated April 24, 1589, acknowledged and enrolled in Chancery,' made the rules for the election and government of the ten poor men, to which rules the almshouse is subject at this day. Among other regulations, we notice 'That the said ten poor men should make continual abode in the almshouse, and should not receive their meat and drink, usually forth of the



said house, unless upon necessary occasions; that a chamber should be assigned to everyone to lodge by himself; and that if any of them should become leprous, or detained with any intolerable disease, or be a brawler, or drink, or be circumvented with any notable crime . . . they should be reformed, as well by subtraction of the pension of every poor man so offending, as by removing him from the almshouse.' These ordinances were confirmed by an inspeximus of Queen Elizabeth, dated November 18, 1598.

The almsmen retained their right to the occupation of the Holy Trinity Chapel, which John Estbury had built for them; and here the old men have met for daily prayers from 1502 until the present day, kneeling round the tomb of the founder. The service was held twice¹ daily until the middle of the present century, when the evening service was dropped; and now a little before eight every morning they assemble in their chapel, and, the senior member having read the long prayer² drawn up for their use by the commissioners of Queen Elizabeth's reign, they join with the ordinary congregation in saying matins, the vicar, or his assistant, being the officiating minister. Thus, owing to the wishes of the founder, and the respect paid to his wishes by the reformers, Lambourn is one of the few parish churches in England where daily service has been held from the earliest times to the present day. The Holy Trinity Chapel is kept in repair by the trustees of the charity.

It remains to notice the tomb of Sir Thomas Essex, and Margaret his wife, second daughter of William, Lord Sandes,³ which still remains in its original position in St. Katharine's Chapel, to which, indeed, it has given a new name, this north aisle of the chancel being now commonly called the Essex Chapel.

¹ Charity Commissioners' Report, 1838.

² This prayer will be found printed in Appendix F.

³ See 'The Visitation of Berkshire in 1566,' by William Harvey, ed. Metcalfe, p. 8.

It is thus described by Ashmole :¹ ' In the middle of the Chapel on the North Side of the Chancel is a fair raised monument, whereon lye the Statues in full Proportion, according to the Life, of a Knight and his Lady ; he in his Surcoat of Arms over his Armour, resting his Head on a Helmet and Crest, viz. : an Eagle's Head with a *Firebrand* in his Mouth, and his Feet on a *Dolphin* bowed ; she in her usual Habit and Attire, her Feet resting on a *Goat* with Wings, and this Epitaph circumscribed on the Ledge thereof : "*Here lyeth the Bodies of Thomas Essex, Knight, who deceased the 29th Day of August, in the Yere of Our Lord God, One Thousand Five Hundred Fifty and Eight, and Dame Margaret his Wif.*" '

On panels round the tomb are several coats of arms, which the following extract² will explain : ' *ESSEX of Lamborne.—Arms: Quarterly of 6, 1 and 6, Azure, a chevron Ermine, engrailed Or, between three eagles displayed, Argent ; (2) Sable, a chevron Or, between three crescents, Ermine (Babthorpe) ; (3) Argent, on a chief Or, three fleurs-de-lis Gules (Rogers) ; (4) Argent, a fess Sable, a chief Gules (Cockburne) ; (5) Ermine, a chief per pale indented Or and Gules (Shotisbroke).*'

Sir Thomas Essex had six sons and five daughters ; he was succeeded at Lambourn by his son Thomas, whose grandson William married Jane, daughter of Walter Harcourt, of Stanton Harcourt.³ Known to

¹ Vol. ii., p. 243.

² ' Visitation of Berks,' 1566, p. 8.

³ *Ibid.*

all students of English literature are the names of these last, in whose family at Lambourn Joshua Sylvester, the poet, was for some time a tutor,¹ and to whom there are frequent allusions in his poems.²

William was one of the earliest baronets. 'There was lately a Baronet of this family,' says Fuller,³ 'with the revenue of a Baron; but "Riches endure not for ever" if providence be not as well used in preserving as attaining them.' However, the 'revenues of a Baron' must have been sadly impaired before the gift or purchase of the baronetcy, for in 1609 the manors of the family in Lambourn were conveyed by them to the Earl of Northampton,⁴ and were shortly afterwards purchased by the Craven and other families. But two years before the sale William Essex was one of the aiders and abettors of an extraordinary experiment, in which our church tower was made the 'corpus vile.' This adventure will be related in the next chapter.

¹ See Grosart's 'Sylvester,' Introduction.

² See his translation of 'Du Bartas,' the third day of the week; and the dedication of 'Urania' to 'Mistress Essex, his ever most honoured Mistresse,' whom he described as

'Wit's, Beautie's, Vertue's perfect Quintessence,
Yet grac't in soule with more Divine perfection.'

'Du Bartas,' etc. (ed. 1633), p. 239.

³ 'Worthies of England,' i. 109.

⁴ Cal. State Papers, Domestic, 1609.



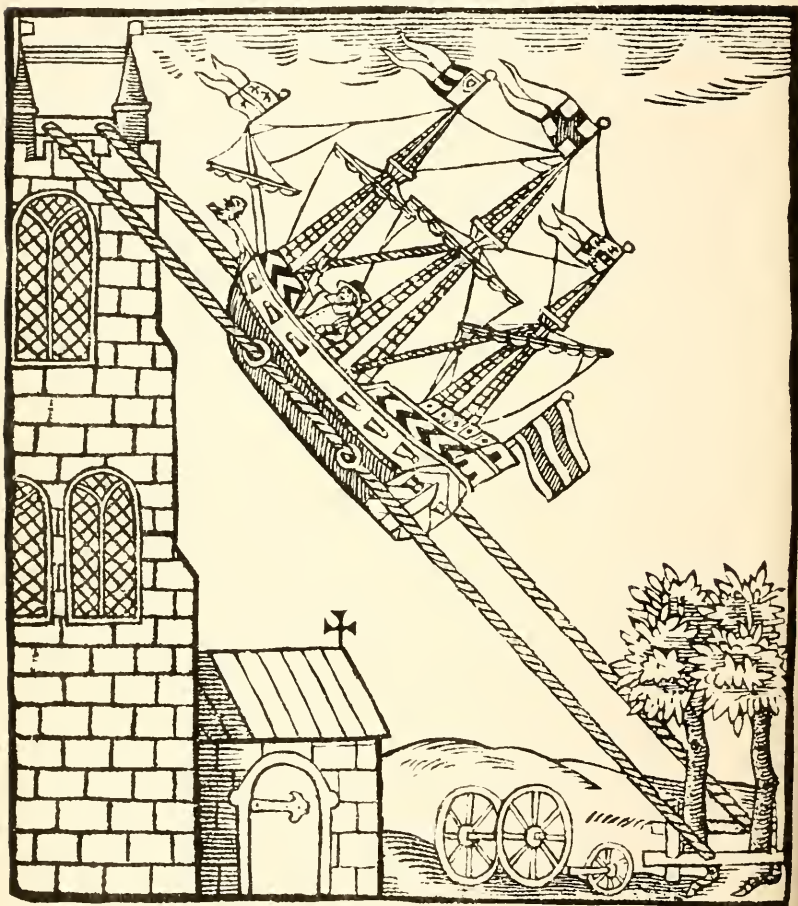
CHAPTER VII.

THE ADVENTURES OF MR. BUSH.

‘**I**T will yet be as usual to hear a man call for his wings when he is going on a journey as it is now to hear him call for his boots,’ wrote Bishop Wilkins in 1651; and in the seventeenth century the invention of an aeronautic machine was a favourite scheme among engineers and men of science.

In the year 1607 Mr. William Bush, a friend of William Essex, with considerable ingenuity, devised a machine which combined the capabilities of a boat, a tricycle, and a balloon, or rather parachute. The account of this gentleman’s adventures is contained in a very rare and curious little book written by ‘A. N.,’ one of his admirers, and entitled ‘*A true Relation of the Travels of M. Bush, a Gentleman : who with his owne handes without any other mans help made a Pynace, in which hee past by Ayre, Land and Water : from Lamborne, a place in Bark-shire, to the Custome house Key in London, 1607. London: Printed by T. P. for Nathaniel Butter, 1608.*’

A true Relation of the Trauels of M. Bush,
a Gentleman : who with his owne handes without
any other mans helpe made a Pynace, in which hee past by
Ayre, Land, and Water : From Lamborne, a place in Bark-shire,
to the *Custom house Key in London.* 1607



London printed by A. P. for Nathaniel Better, 1608.

The book gives such a graphic picture of the difficulties which its hero had to encounter, and of the perseverance with which he overcame them all, that it will be best to let our author tell his tale, so far as concerns our church tower, in his own words. And first for the description of the machine. The first chapter concludes :

‘I make no doubt but upon relation of his adventurous and Strange Voyage, you will joyne in admiration of his skill, and fortune. Insomuch, as such as have conferred with the skilfullest Navigators of our Land : with such as have been principal Actors in our furthest North east, and North west discoveries : with such as have been in the South Sea, and at the Cape of *Bona Speranza*, could never report of such a performance as this gentlemans, which for rarenes, hath the wonder and approbation of all men, and for trueth, the confirmation of many thousand eye-witnesses.

‘ And it was this :

‘With a few towles, or instruments, and with his owne handes (no man in the least measure ayding or assisting him) he framed and fashioned a Pynace by his cunning and skill Mathematique and Geometricall, which without the helpe either of man, or beast to move the same forward, past by Ayre, Land, and Water, onely by his owne industry and labor, *viz.*, Threescore yardes in the Ayre, Sixe and Twentie myles uppon the Land, and an hundreth myles uppon the water.

‘ The true manner of this Pynaces devises for her proceedings in the Ayre.

‘For her passage in the Ayre she had twoo stronge Cables almost of Threescore and five yardes in length, and an hundreth weight a peece, straned by wyndlesses and other strange and unheard of devises, very stiffely from the battlements of the Church Tower of *Lamborne* in the Countie of *Berke* : being a Tower of great height, about an hundreth foote distant one from the other, just the breadth of the Pynace,

to twoo trees in the same Churchyard an hundreth foote likewise distant from the Tower : On which Cables or Ropes the Pynace did slyde, with certaine yron ringes on either side the same framed for that purpose, and divers other engins that caused her (by one mans strength in her) without other helpe to mount up to the top of the same Tower, and to descend againe to the ground at his pleasure ; and that with great facilitie, although the beholders judged it at first as possible as to quench fire with fewell ; drown an Eagle with water, or extinguish a burning ague with hotte wines.

‘ There was likewise a frame of Timber upon the toppe of the Tower, to which the maine great cables were fastened with windlasses, and other devises in it ; Another frame also of Timber was fastened deepe in the earth with windlasses and other Engins to straine the ropes and assist the Pynace in moving by other devices : Two ropes turned in the windlasses upon the top of the Tower and in the foresaid frame with counterpoises in pullyes, to assist the motion of the Pynace, and to cause her to move, by degrees either ascending or descending. Thus, Art joyned with industrie and labor turnes to good effect and purpose exercises of most ambiguous doubts and difficulties. The skilful *Marryner*, who had read many bookes of Navigation, unto his skill must of necessitie adde labor and travell, else it nothing availeth : But compared to a burning candle that (hid under a bushell) yeeldes no light or comfort. Art is the induction, and plat-forme : but Travell, and Labor bring all things to a good end, and perfection.

‘ The manner of her proceeding by land.

‘ For the pynaces passage by land she had fower wheeles, all made and framed by this gentleman, whereof three served to carry her, and the fourth turned in her, with divers engyns that caused her by one mans labor and strength to pass forward either by a hill, or in deepe way, and he himself in her.

‘ Her wheeles were thus placed, two of them being four foote and a halfe high, were set in the forepart of the Pynace, on either side one, upon a square iron axeltree : The third turned in a frame of three foote high, and was fastened by devises at the hinder part of the Pynace, directly under her Sterne, with which he would make such swift speed on land, as many

followed to behold him and to witnesse with their eies what their thoughts could not conceive to be credible.

'The manner of her proceeding by water.

' . . . Shee was very carefully calked, and pitched to keep the water forth : Shee had also a seat placed in her, just in her middle part, and doubtless right opposite one against the other ; shee had oares likewise of an equall length and weight to row her with, and four mastes and yardes of the most fine light timber that might be had or procured . . . Shee had twelve pieces of Ordinance in her, that went off by a strange devise in just order, one after the other ; they were planted on a plat-forme framed for that purpose uppon the Tower-decke in their equall proportions, and no man neere them at their discharging ; her forecastle was framed lower than the sterne by a foote ; upon every toppe and yardarm shee was garnished, and set forth with flagges, auncients, streamers, and pendants of rich Taffetie, the colours sable, and argent, according to the coulours of him that made and framed her : her several flagges were beautified with divers Coates of Armes, as the Armes of *England*, the *Essex* coate, the *Harecourts*, and the *Waynemens* : and the coate of the *Shippewright*, and his ancestors, with divers other Gentlemen of worthe, and worship in that Countrey

'The manner of the Pynaces travell.

' . . . Upon Monday being the twentieth day of Julie last past, betweene the houres of nine and ten of the clocke in the fore-noone, This said Pynace was brought forth of the house of the right worshipfull *William Essex*, Esquire, of Lamborne aforesaid, being neere unto the Church to proceede and passe forwards in her journey, *viz.*, From the battlements of the Church tower of Lamborne, by Ayre, Land, and Water, under LONDON bridge to the Custome house Key of the Citie of London, by the industrie and labour of one only man that framed her. Being brought into the Church yard, she shot of her ordinance, being twelve peeces, in order one after another, to the wonderful admiration of the multitude of people that were there assembled to behold her, for the most part of them never saw shippe, or pynace before, except it were some few of the better

sort. There the multitude of people was so great that by reason of the throng and presse amongst them, one whole houre was spent before the Pynace could be brought to the ground platforme and settled upon the Cables to ascend up to the battlements of the Tower.

‘Shee was no sooner set uppon the Cables, but shee ascended by degrees up into her place uppon the battlementes, not having any man in her : where shee continued till two of the clocke in the afternoone ; At which time shee was let of from the Tower, the distance of twentie foote to hang in the ayre, in the full view and sight of all the people there present : As she so hunge in the Ayre, her ordinance went of, and no man neare her by twentye foote with many fire woorkes, and other strange and worthy devises, to satisfye the peoples expectation for that day, for the voyage was determined to beginne the next day following. But the ungovern’d vulgar sort of people, not content with these shewes (albeit they came *Gratis*) began to gather together in a tumultuous and unruly head, as if they meant some hurt or prejudice to the woorkes, or workman, for they pretended themselves not satisfied with all this, except they might see one come downe from the toppe of the Tower in the same boat or Pynace : which the framer of the woork perceving, and knowing the multitude to bee compared to a beast of manye heads, unstayed in respect of many guides, unconstant in respect of many mindes, and unruly in respect of many members, thought good to prevent by satisfying their murmuring mindes with the effect of their desires : for the Authour of all that businesse, to please the incredulous people, and to fulfil the insacietie of the Common sort, went up to the battlementes and downe againe in her, to the astonishment of many, and to the full satisfaction and content of all, beeing twoo thousand in number at the least : and about six of the clocke in the afternoone shee returned into the place from whence shee came.

‘Upon Tuesday the one and twentieth day of July, betweene the houres of twelve and one of the clocke that day this pinace was prepared to set forward on her voyage, little thinking that the concourse of the people had bin so great, as was there the day before to hinder her passage : but when shee was brought forth into the Churchyard, she found there the number much increased, and the company as troublesome and unruly as the day

passed ; yet that did not let or withhold the determinate purpose of her proceedings, but, with the great labor and paines of twentie men at the least that were helping, shee was brought to be set uppon the Roapes, and there rested fortie foote from the ground, out of the peoples reach, until such time as all things were sufficiently viewed by him that was to travaile in her ; for it behoved him to extend his care in a case of such danger, where he had so great a wager as the venture of his life, in the performance of his undertaken voyage : and the rather, for that the love, the demeanor and disposition of the people that were there, were altogether unknowne to him ; whose rude and indiscreete behaviours afterwards appeared to bee such, as by their negligence they had purchased to themselves and others, an untimely ruine and overthrowe, had not God's love and mercy been beyond all hope, measure, and expectation. For this Adventurer having many friends (for hee was very well beloved) to the number of threescore persons, men, women, and children being assembled together, and got uppon the toppe of the Towre, contrary to his knowledge, where the platforme was, & where divers other ropes belonging to the pullies and counterpoises were fastened to the maine pynnales thereof : the common multitude little regarding and lesse knowing to what uses they were made, some leaned, some hung, & some sat upon the ropes, other some gate up to the top of the pynnales to which the ropes were fastned, and there stood holding the yron (whereon the Vane was fixt) in their handes, that they might the better have full sight of the comming up of the Pynnales : But as *Mala minus expectata graviora*, so the mischief that then suddenly befell was the more grievous, by how much it was the less expected or dreamed upon. For at the first motion of the Pynale, having her *Commander* in her, determined to ascend towards the top of the tower, 2 of the maine pynnales, with men upon them, fell down into the tower, amongst the people y^t was there standing as thick as might be, that every one was in great hazard and dāger. But here God shewed his wōderfull mercy, for neither they upō the pinnacles, nor upon the ropes, nor any of them that were standing upon the leades under the fall of the pinnacles, had any harme or hurt, or received any bruise by the fall thereof, although by estimation they were either of them judged 2,000 weight.

‘There might you have heard a grievous stir and lamētatiō of the people for the suspected losse of friends, some crying for the losse of their husbandes, some for the lack of wives and children, other some for their friends, and kinsfolke, all greatly doubting and mistrusting that a great part of the people in the Tower, had by that fall bin utterly killed, or at the best grievously hurt or mayned : but when an happy voyce gave notice from the top of the Tower that no person had sustained either losse of life or limbe, or received any hurt or bruise, the people all wondered at so strange a miracle, and gave God the glory : yet some of the most incredulous sorte remayned doubtfull and would not bee confident of such happinesse or good fortune, untill they might see their husbandes, wives and children come downe and descend from the toppe of the Tower : which was not long a doing, for every man strived to make most hast, and he thought himselfe most fortunate that could attain to be foremost.

‘All this time, hee that had undertaken this journey sat ready in the Pynace to proceede in her, and beheld all that disastrous chaunce which had happened. But when he sawe that all was in safetie, and that neither man, woman nor child had received the least hurt by that accident, hee was much joyfull for them, greatly comforted in himselfe, and gave God hearty praise, and thanks, for sending consolation in such hopelesse extremitie. But as the musition neither strayneth the string of his instrument too high for fear of breaking, nor letteth it too lowe for feare of distuninge : So God still keepeth a meane, neither suffering men to be careleslie secure, nor driving them for want of comfort to despaire.

‘After this the Governor of the Pynace came forth of her, and went up into the Tower to bee an Eye-witnes of what had happened, and finding all things sufficient and stronge for his proceeding, notwithstanding this misfortune, he came downe cheerfully, and with a resolute heart, to go forward on his journey. But many of his friendes, bothe learned Preachers and others, went about to disswade him from this adventurous enterprise : Alleaging his attempt too venturous, his purpose dangerous, and his presumption egregious, and to be a great sinne in tempting the mercie of God in so strange and unhearde of manner of boldnesse. WHO sodainely made answeare that

this president being so wonderfull, and beyonde hope, did more encourage and anymate his proceedinges, than any mans perswasions could possibly prevayle to the contrarie : For now hee felt the helping hand of his mercifull God to bee readye to assist him in all his actions, especially in this his journey : So in *the name of God* hee ascended up to the battlementes of the Tower in the Pynace, where standing up hee turned himselfe to salute all his friends, and taking them all by the handes, hee sat downe in the Pynace, and by his owne industrie and labour let himselfe downe by degrees to the ground to the joye and wonder of all the beholders.

‘At the lower end of the ropes were the wheeles, and divers other Engyns, provided for his travell by Land, readye attending his comming downe : On which wheeles after some little time hee placed the Pynace, and all other Engyns in their severall places ; and sitting in her, made her passe too and fro in the church-yarde, as well to see that all things should be fit, and well appointed for his travell, as to content the people that stooode desirous to see the rest performed of that novell adventure : From thence hee proceeded to the place from whence shee came in the morning, being partlye in his waye to *London* ; yet that small part of his journey did more vexe and trouble him, than a whole dayes travell in the rest of his voyage, by reason of the multitude of people that did so follow, and pester him, and the deepenesse and straightnesse of the way that did so exceedingly hinder him, that hee was constrained to rest the best part of the next day from the travelling any further. Thus although his beginniges as well in respect of the former mishappe, and unexpected accident, the unruly concourse of the common people, and the badnesse of the way, were very combersome and might have ministred much cause of discouragement, yet his resolutions were so setled, and his hopes so fully bent uppon God’s helpe in those his businesses, that his proceedings proved exceeding prosperous, and the end was concluded with the fulnes of all content and expectation both of himselfe, and all his wel-willers ; as appears by his further progresse in the same.’

Here, perhaps, our subject being the history of the church, we should leave Mr. Bush ; but the

reader may be glad to see our adventurer safe out of the parish with his ‘pynace.’

‘Upon Wednesday the two and twentieth of July, betweene the houres of foure and five of the clocke in the after-noone, this gentleman enterprised by degrees to make prosecution of his travell. . . . This Traveller, moved with this passion of hope, or rather certaine perswasion of his prosperous proceeding, beganne now to addresse himself to the apt disposing of his Pynace, and to the making of her goe upon the maine land, and so travelled from Church *Lamborne* to *Up-Lamborne*, beeing by judgemant and estimation some quarter of a myle distant the one from the other. . . . And about seven of the clocke in the evening of this same day he ceased from his labour for that time, and the next day following being *Thursday* he there rested and took his repose. For

“ . . . *interiecta vigorem
fert requies, reparant tempestiva otia vires.*”

Uppon Fryday being the 24 day of July, betweene the howers of three and foure of the clocke in the afternoone, he began to travell with his boate from *Up-Lamborne* where he had well rested, and refresht his wearines, up an exceeding high hill towards *Childerie downes*, which he could very hardly attain the top of, but with great enforcement of paines and labour. And then descended into the next vallye, The passage to which hee found to be so easie, that he was thereby encouraged to attempte the climing to the top of the next hill, being farre higher, and steeper than the first, but that proved so difficult, and full of toyle to him in the travell, that it was full night before he could attaine to the top thereof; and his bones were so over wearied, and grieved with the extremity of that labor, that having then travelled a Mile and a halfe he was there constrained to rest and to proceed no further, but to put a deepe crosse into the earth, where he left his boate, and some people with her that night, and hee with divers others returned to *Lamborne* where he rested.’

The next day he went from Childrey Downs to the lodge of Sir Edmond Fetiplace; on Monday the

27th to Carimstow Hill, five miles; on Tuesday he was only able to travel a mile, as 'by a sinister accident and misfortune, the chiefest key of his worke brake suddenly, by which the Pynace was guided and governed.' This having been repaired, he travelled on Wednesday five miles to 'Harbat's Lodge, in Alseworth Parish,' and on Thursday two miles to Streatley, where he launched her.

Here a terrible mishap occurred, of which we cannot help inserting the relation. The bargees treated him and his pinnace almost as rudely as he had treated our church tower.

'A company of rude persons, beeing Bargemen, (a kind of people by nature, and education immoderate, barbarous and uncivil) wading in the water to the Pynace. with great violence haled and pulled her up and doune, as if they intended nothing else but to have shaken her asunder. Which when the *Commander* of her heard of, and perceived, with what kind and milde speeches and intreaties as hee could, hee perswaded them to desist from their rude and uncivill manner of behaviour. But all prevailed not, they were so farre from leaving of to continue these wrongs and injuries, as they returned vild and uncivill speeches to the Gentleman: and not contented with that, their company increased to the number of tenne, or twelve persons, all Bargemen, some with long Pike staves, some with long hookes, and other weapons, and barbarously assaulted this distressed Voyager, having but two men with him, attendants in his company, who were both grievously wounded and hurt in their heades and other places, by these ryotous persons: for all this, these rude fellowes were not satisfied, neither for the abuse offered to himself, nor the hurtes done to his men, but they manifested their further cankred stomachs and malice, (after the hurt men were retyred into their lodgings, for safeguard of their lives) and went unto the Pynace where they had left her, and with great stones, hookt staves, and other weapons, maliciously rent and spoiled her, and beat great holes through her, not forbearing to continue this violence and out-rage, untill

they thought they had sufficiently torne her for travailing any more, either by land or water. Thus to be led by the brain-sick resolutions of idle humors, and to follow the multitude (which the *Philosopher* termed to be *Monstrum multorum capitum*, A Monster with many heades) is but to delight in disturbance, to take pleasure in doing injuries and to heape one mischief on the necke of another.'

However, the mischief was not irreparable. He soon mended his boat, and without any further serious mishaps

'upon Wednesday being the nineteenth of August, betweene the houres of ten and eleaven of the clocke in the forenoone, the commaunder of the foresaid Pynace shap't his course to the *Customs-house of the Citie of London*, with divers witnesses for the performance of his journey with him. Who in the presence of the *Customer*, *Controller*, and *Surveyor* there did offer to make oath of the performance of the voyage, intreating a certificate of what he had effected ; which was willingly granted, and delivered under these Officers hands, and seales. And he himself very kindly entertayned by all the Officers, and feasted at the Customers house, and all his company.'

With regard to the effect of the exploit upon the fabric of the tower, it is to be noticed that the pinnacle at the north-east angle shows signs of seventeenth-century work, while that on the north-west has evidently been renewed at some time, probably rebuilt with the original materials, at the expense of either Essex or Bush. Mr. Tebbs, the foreman who superintended the work of restoration in 1891-92, has pointed out to the writer that a crack in the north wall of the tower, nearly three and a half inches wide, went through the whole thickness of the wall, so that there must have been a tremendous pressure and strain on that side at one time.



CHAPTER VIII.

THE SEVENTEENTH CENTURY.

ON October 10, 1602, Dean Overall presented William Small to the vicarage, and on September 9, 1609, William Andrewes, who made but a short stay at Lambourn, and, on his resignation, Tobias Greenebury was instituted, March 9, 1611(12). This vicar held the living through the reigns of James I. and Charles I., and through the Commonwealth: he saw the restoration of the monarchy and of ancient ecclesiastical system in 1660; and on October 19, 1664, 'Tobias Greenebury, minister,' was buried in the church he had served so long. We should be glad to know more about this vicar, who held the living for fifty-two years—far longer than any other vicar of whom we hear at Lambourn. On what side were his sympathies in the fierce political and religious struggles which he saw rise to fury and die away again? Did he look on unmoved at the mutilation of his splendid church in obedience to the Commission of 1641, and acquiesce without a murmur in

the substitution of the Presbyterian 'Directory' for the Church's Book of Common Prayer in 1645? Did he slip through the fingers of the 'triers' appointed in 1654, and, like his more celebrated neighbour, Dr. Pocock, of Childrey, succeed in retaining his post? It seems impossible now to answer these questions. The name of Tobias Greenebury does not appear in Walker's 'Sufferings of the Clergy'; and we may perhaps conclude from Walker's silence that the poor man, however his conscience may have pricked him secretly, was as submissive as the sternest Puritan could wish. On the other hand, his name has not been found among any of the Lambourn registers after 1651, and it is possible that he was supplanted for awhile by some more compliant minister. Whatever were his political and ecclesiastical views, he does not seem to have left his large family of children in very affluent circumstances at his death, for one of his sons held the office of sexton at Lambourn in the early part of the eighteenth century.

We must now return to the history of the 'Five Almshouses,' which were remodelled during Greenebury's incumbency. The entreaty of Sir William Essex to his heirs to befriend these poor old men, and to increase the number of them, was disregarded by Sir Thomas and his successors, and in 1625 'the said almshouse was altogether ruined, and the five poor men were neglected, and the almshouse and all other premises in Lambourn that were before of

the said Sir William Essex were sold to sundry persons of whom Jacob Hardrett was one, whereby the charity was discontinued—wherefore the said Jacob Hardrett to the end that the said house should at all times thereafter be used for the relieving of five poor men and their successors to be admitted thereunto, demised to Richard Organ, Esq., and others, the said messuage, sometimes called Essex Almshouse, for one thousand years, upon trust that the said trustees would employ the same to the use and for the habitation of five poor men as almsmen . . . according to such ordinances as the said Jacob Hardrett should by indenture of even date, declare therewith.¹

By the indenture of even date² Jacob Hardrett granted certain rents in the parish of Lambourn to the parties of the second part 'to the intent that they should weekly for ever pay to each of the said five almsmen and their successors 10d., and further deliver to every of them three loads of wood, in the copses within the said parish of Lambourn, where it should be grown, the same almsmen paying for the same yearly for felling, earnest, and carriage;—and should also every two years deliver to every of the said almsmen six yards of coarse frieze, to make them gowns, if the said yearly rents would extend so far (the reparation of the house being borne, the weekly payments discharged, and the wood paid

¹ Indenture dated December 1, 1625, between Jacob Hardrett, of S. Clement Danes, London, of the one part, and Richard Organ and five others of the other part; abstracted in Charity Commissioners' Report, Berks, 1838.

² *Ibid.*

for);—and it was declared that the feoffees should elect such poor men that should be born within the parish of Lambourn, and should stand in more need of relief, and that the same election be always made of such men as were of a lowly spirit, fearing God, and frequenting the Church, and receivers of the Sacrament’

Jacob Hardrett and his feoffees, on September 29, 1627, drew up the following rules¹ (among others) for the observance of the trustees and almsmen :

‘ Imprimis, it is ordered that the Almshouse situated on the north side of the Church of Lambourn, and sometime called Essex’s Almshouse, be called Jacob Hardrett’s Almshouse. . . .

‘ Item, that the election be always made of such men as are of a humble spirit, fearing God, and frequenting the Church, and hearing of Divine Service upon the Sabbath Days and Feast Days, and receivers of the Sacrament thrice every year at the least ; and that they that shall be so admitted as Almsmen shall not be a leper, nor be infected with any foul or contagious disease, nor adulterer, nor fornicator, nor drunkard, tavern or ale-house hunter, nor chider nor brawler, nor yet in any sort culpable of any other notorious crime or public offence ; and if, after admittance, any of the said poor men shall be found culpable of any of the offences or diseases aforesaid, upon proof thereof the feoffees shall have power to expel them out of the said Almshouse, and proceed to a new election, as if the offender were dead. . . .

‘ Item, that the Almsmen every morning and evening, in their chamber, shall confess their sins and offer up prayers to Almighty God.

‘ Item, that every the said poor men twice every day shall resort unto the accustomed chapel, sometime called S. Katharine’s Isle, and there in the morning from seven o’clock until eight, and in the afternoon from three until four, shall bestow the time appointed in Divine prayers, and he that is

¹ Printed in the Charity Commissioners’ Report.

able shall read Divine Service audibly, and according to the Book of Common Prayer, and the rest shall diligently attend ; and always, at their first entry into the place aforesaid, every man devoutly kneeling shall say the Lord's Prayer.

'Item, that the said poor men duly frequent the Parish Church of Lambourn whensoever Divine Service is to be celebrated, or any sermon there to be preached, and that they shall not be absent at any time, being in bodily health, unless upon good cause, by the feoffees to be allowed.

'Item, that the said poor men shall diligently endeavour to learn by heart divers prayers contained in the Book of Common Prayer, that in the absence of a reader they may not unprofitably consume the time which is appointed by them to be spent in God's service.

'Item, that the said Almsmen shall safely keep within their own custody the key of the Chapel¹ or Aisle, opening the door in due season when Divine Service is to be said, or any sermon preached in the Church ; and also every night by eight of the clock shall lock up the Almshouse door and go to bed, not departing thence at any unreasonable hours in the night, but shall there remain until time fitting for poor almsmen to come abroad ; and going out of the house to the Church, Chapel, or into the town, shall go decently apparelled in their gowns, to be known to be almsmen.

'Item, that the said Almsmen shall inhabit their several houses, and there eat their meat and drink, and spend their wood ; and shall not wander nor travel, unless upon good cause to be allowed by the feoffees, but at no time to go a begging.

'Item, that the said almsmen shall keep their chapel, court, and their chamber in decent manner, cleanly swept, and sweet from all manner of annoyances.

¹ The Essex Chapel was formerly separated from the body of the church by a high screen. Mr. Powell, who visited Lambourn at the beginning of the present century, records *some* of the armorial bearings on the tomb of Sir Thomas, 'but the key being away couldn't get in to view the rest.'—Brit. Mus. Add. MSS., 17,457, f. 191, etc.

‘Item, that if any of the poor men be sick, their fellows shall help him, and give him their best attendance.

‘Item, that if any of the almsmen be perverse, or a breaker of these orders, everyone so offending shall be punished accordingly to the merit of the offence, by the governors of the said House.’

The religious regulations given above have been entirely disregarded for a long time; few of the almsmen attend the services of the church, and S. Katharine’s Chapel, after being used as the house for the parish fire-engine,¹ was, in 1850, converted into a vestry.

The subsequent history of Jacob Hardrett’s alms-house is soon told. The income of the poor men was raised to one shilling a week by Thomas Pain in 1675, who bequeathed an additional twopence a week.

No adequate provision having been made for repairing and maintaining the Almshouses, and their condition having become very ruinous, the Revd. Henry Hippisley rebuilt the whole in 1827 at an expense of about £215, and they have since been called Place Almshouses.

From the year 1615 down to the present time the churchwardens’ account-books have been preserved, and give us exact details, during the seventeenth century, of the expenditure of the parishioners upon the fabric and the services of the church; but soon after the beginning of the prosaic eighteenth century they become much less important to the local histo-

¹ ‘Trans. Newb. Dist. Field Club,’ i. 144.

rian—merely recording the amount of So-and-so's bill, without giving items.

It will, perhaps, be most convenient to give the following extracts in their chronological order; they will, for the most part, explain themselves :

' 1617.—Gifts to the Church of Lamborne :

Mr. Holdway by his last will gave to ye

Church - - - - 10s.

Th. Cussens by his last will gave to ye

Church - - - - 10s.

John Holloway by his last will gave to

ye Church - - - - 6s. 8d.

Jane Spinadge by her last will gave to

ye Church - - - - 3s. 4d.

' This several gifts bestowed and given to ye Church amounting to ye summe of 30s. was bestowed upon a Green carpet, etc., for the Communion Table anno 1617 by Roger Talmage and John Knighton then being Churchwardens.'

In 1622 we have the last mention of the original north porch of the church :

' Pd. Willm. Pettite for Tylinge the North porch & laying of two graves & mendinge other faults in the Church, ijs.'

But this lavish expenditure was too late to save the old porch. Three years after it had to be demolished, and a new one built :

' 1625 & 6.—Pd. Willm. Pettite for makeinge the Porch and couering of two graves, £4 16s. 4d.'

The new porch was, as might be suspected from its small cost, a mean brick structure ; it was destroyed in the restoration of 1849-50, and not replaced.

The 'laying' or 'covering' of the graves here mentioned was necessary, on account of the per-

nicious custom, so common throughout this century, of burying within the church any whose executors wished it, and could afford to pay the fees. A very frequent entry in the accounts is such as this:

‘Recd. for breaking the ground in the Church for the burying of Widd. Blagrove, 6s. 8d.’

‘1625.—Pd. to a Minister that preached upon Candlemas Day, iiij s.’

A most reprehensible custom prevailed at Lambourn at this time, of paying the ringers for their work, not in money, but in drink, *e.g.*:

‘1630.—Pd. for makinge y^e Ringers drinke upon the Fifth of November, ijs. vjd.

Pd. for makeing the Ringers drinke when my Lord Bishope came through the towne, ijs. vjd.’

Much money was spent upon the bells in the course of the decade 1629-1639. Five of the present peal of eight still bear inscriptions of this period. The tenor bell was recast in 1637, and bears this legend: ‘Come when I cal to serve God all. 1637.’

The oak Communion Table was placed in the Church in the year 1633. At its north end are cut the initials P. K. and I. F. (Philip Kistel and John Fisher, then being churchwardens); at the south end are the initials of the Vicar, Tobias Greenebury, and the date. Two very handsome carved oak chairs in the sanctuary are inscribed, one ‘ANNO,’ the other ‘1636.’ These chairs are not mentioned in the following inventory of church goods, which must therefore be dated before 1636:

'One Bible of the largest volume.

Two Bookes of Common Prayer, one for the Minister,
another for the Clerke.

The two bookes of Homilies in one volume.

The workes of Bishop Jewel in one volume.

A Communion Table.

A greene carpett for the Communion Table.

A linnen table cloth.

A surplisse.

A velvet cushion for the Pulpitt.

A Communion Cup, and Cover of Silver.

A Silver plate for the Communion Bread.

A Flagon of Pewter and a frame to.

A Register booke of Christenings, etc.

Another Register booke.

A Chest with three lockes and keies for the Register bookes.

A font of Stonne.

A Church booke for entring the Churchwardens accompts.

A booke of the Canons and Constitutions.

Five great Bells, one little Bell.

A Clocke.

A great ladder belonging to the Church.

Two Beeres, or Bearers for the Corpses.'

The following is interesting, as showing the frequency of celebrations of the Holy Communion in our church at this period. If the amount of wine consumed to us appears enormous, we must remember that attendance was compulsory, and that those who absented themselves were liable to be presented at the archdeacon's visitations and to be fined :

'1636.—8s. 6d. pd. for wine against Whyt Sunday : 8s. for ye Sunday before Michaelmas Day : 11s. upon Christmas Day : 7s. 6d. upon the first Sunday in the new year : 8s. upon Palm Sunday : 2s. for the Thursday before Easter : 7s. for Easter Even : 10s. 6d. for Easter Day : 2s. for Munday after Easter Day : 9s. for Sunday after Easter Day.'

In 1637 we find the first mention of the church clock :

‘Pd. the Clarke for keeping the Clocke, 6s. 8d.

Item, pd. the Clarke for Oyle for the Clocke, 1s.’

In the same year the church was reseated. It is probable that an old plan of the seats, in the possession of Mr. Hippisley, was drawn up at this time.

‘Pd. John Puisie for bordes and nailes, £2 11s. 5d.

Item, pd. John Puisie for 5 hundred of bordes of 10 ft. 11 in.,
£2 18s. 8d.

Item, pd. John Puisie for 1400 nayles at 8d. ye hundred.

Item, pd. for making of ye seats in ye Church, £1 6s. od.’

‘1652.—Payed Anthony Woodruffe for glazing the Church, 18s.’

In the following year there is another payment of 12s., ‘for glazing and mending the windows.’ Perhaps this expenditure was necessitated by the destruction of earlier stained-glass windows, with ‘idolatrous’ representations of saints.

‘Gave to Mr. Barnaby Eliot, a poor minister, 1s.

To one Mr. John Allon, a poor minister, 6d.’

In 1655, 56, and 57 much work was done about the tower and the bells, as the following account will show :

‘Pd. Joseph Bush for brassinge [? bracing] the Tymber works in the tower, for the strengthening of it, £2.

Item, to the said Joseph Bushes workmen, 2s.

Item, paid to William Guyer for his owne worke and his sons about setting down the lofte and making the wheels,
£1 4s.

Item, Roger Pusey, for his owne worke and materials towards mending and making the bell-wheeles, 5s. 6d.

Item, Richard Pettit for 1 daies and a halfe about setting down the Lofte, and mendinge the tower walls, 5s. 6d.

Item, pd. John Pettit for 1 daies worke about the same business, 4s.

Item, pd. for 4 bushells of Lime used about the Tower, 3s. 4d.

Item, for carryinge one load of earth to amend the tower walls, 6d.

Item, pd. to Henry Baker for Iron worke about brasinge the timber worke in the tower, 8s.

Item, pd. to Mr. Waldron for 2 bell stocks, 5s.

Item, pd. to Thomas Woodruffe for nailes and Candles for the workmen about setting down the lofte, 1s. 6d.

Item, paid to Henry Baker for Iron worke about the tower, £2 5s.'

In the above account we find the first mention of the huge timber props and supports which had been at some time inserted to relieve the tower-walls of the weight and oscillation of the bells, and which were only removed when the thorough restoration of the walls in 1892 rendered them unnecessary. The application of iron bands to hold the masonry together is also here mentioned, for the first time, but, as we shall see, by no means for the last. In the other churchwarden's account for the same years we find:

'Pd. to Henry Baker for 88 Iron barrs weighing 7 hundred, 3 quarters of one hundred, 16 pounds and 3 quarters of one pound, £11 os. 11d.

Pd. to the said Baker more for 22 Iron wedges used with the Iron barrs to strengthen the Tower, £1 os. 5d.

Payd to Anthony Woodruffe towards 1300 and a half one pound of new Lead, £5 os. od.

Given to Bartlot's boy when his father mended the tower, 1s.

Pd. to John Pettit for mending the North Porch and for a bushell of Lyme and haire, 2s. 6d.'

Ten years later further repairs to the tower were undertaken :

‘ 1666.—To Bartlot for amending the Towr, £5 12s. 6d.

Pd. Thomas Looker for Iron worke about the Tower and Church, £10 15s. 8d.’

Again, in 1695 and 1696, work was done, of which the details have not been preserved :

‘ Gave the ringers for ringing after mending off the fframe and Tower that we might see and finde the ffalts, 3s. 6d.’

The presentments of the churchwardens to the Archdeacon of Berkshire at his yearly visitations have been preserved, and are now in the Bodleian. They do not give us much information with regard to the condition of the fabric in the seventeenth century, but the following extracts relating to the administration of ecclesiastical discipline at this period may be interesting.

At the Visitation in 1634, May 29, Philip Kistel, churchwarden, presented

‘ William Gyde, of Lambourn, for playing at skittolles on Sunday, and, being required to leave, obstinately hee would play at ytt game.’

‘ May ye 21, 1665.—The Presentment of ye Churchwardens of the parish of Lambourn.

‘ Imprimis, we present Mr.¹ John Smalbone¹ and his wife, Thomas Lovelocke and his wife, John Elstowe and Annie Elstowe and the wife of Thomas Crane, Bartholomew Malam and his wife, Robart Samson senior, Robart Samson junior, Anne Samson, William Samson, John Baron, Joan blagrove senior, John Waldron junior.

¹ The Smalbones of Bockhampton, and probably many of the others here mentioned, were Roman Catholics.

'We present all those above written ffor not coming to heare divine service in three months last past and for not Receauing y^e Sakrament at Ester.

'Item we present our vicrage house for not being in good Repair.'

'1666.—We present that John Bourne hath cut downe the fruit trees growing in the Vicaridge Orchard of Lamborne.'

John Bourne had been instituted to the living on August 12, 1665, eight months after the death of Tobias Greenebury. We may perhaps gather from the above presentment that he was not specially beloved by his parishioners, and, after holding the living barely a year, he was succeeded by Solomon Quarles, instituted September 14, 1666. There is a note in the church registers this year: 'Now Mr. So. Quarls came in minister.' Mr. Quarles was the prime mover of the following:

'Exceptions given under the Hands of the Minister ana Church-wardens of Lamborne, Mar. 31, 1668, against John North, from being licensed to teach Schoole.

'Imprimis: the said John North is a notorious Schismaticque, & scarce comes to church in a quarter of a yeare, but hath never receivd the Sacrament since his admission into the Parish.

'2. John North is a meare Vagrant, abiding in the Parish contrary to the Parish's consent, and often warnd to be gon; now allso they are indeavouring his Removall by Law.

'3. (This count certified by y^e minister only.) John North is no scholler, and in that so farre uncapable of teaching school in such a markett towne as our Lamborne is.

'4. John North is a Lying fellow, having lately belyd not only his minister & other substantiall parishioners, but even his Majestys Justices of the peace, as it will soon be made appeare.

'5. (This certifyd by the minister only.) John North is a contentious fellow, putting neighbors together by the Ears, and so most unfitt to be tolerated in a parish.

‘Lastly, the minister is willing (and desired by all) to teach school himself, & therefore according to the canons Ecclesiasticall he alone is to be allowed of.’

In May, 1668, some persons are presented

‘Y^t are Quakers & have not been at church God knows when, nor received this last Easter, nor since our Lord’s resurrection that we know off. This is the Hopfull Society of Enthusiasts!’

Two years before this there is a suggestive entry in the parish account-books:

‘Pd. for carrying of warr^t to the Tithingmen about the Quakers, 4^d.’

Between 1663 and 1666 a new font was obtained, as the churchwardens’ account for those years shows:

	£	s.	d.
‘Imprimis, for the ffont - - -	4	1	0
Pd. towards the font - - -	1	0	0
Since paid by Henry Knighton for			
bringinge up the font - - -	0	14	6
Expenses about the font - - -	0	3	8
Pd. towards setting up the font - - -	0	1	6’

The font, which was of the pseudo-classical design popular at this period, stood in the north transept of the church until it was replaced in 1849 by one of imitation Norman work, given by Mr. Hippisley. The seventeenth-century font was then sold, and is now used as a flower-pot in the garden of Mr. Lyne’s farm, near Marlborough.

Bourne and Quarles, the two last-mentioned vicars, were both presented to the living by the great William Sancroft, afterwards Archbishop of Canterbury. Both as Dean of St. Paul’s and as Primate,

Sancroft evinced a laudable desire to augment the revenues of the poorer benefices of which he was patron,¹ and he annexed to the vicarage of Lambourn a rent-charge of £12 per annum, now paid by Sir Michael Hicks-Beach. On the death of Quarles he presented one Robert Anderson, instituted November 28, 1671; and on June 2, 1675, Thomas Crosbie, who held the living for nearly thirty years, was instituted on the presentation of the same patron.

In the early part of the seventeenth century we find a payment 'for making the Ringers drinke when my Lord Bishope came through the towne.' This and the following entry, during Crosbie's incumbency, which probably relates to a confirmation, are the only records of any episcopal visits to Lambourn before the middle of the nineteenth century.

'1694.—Gave the Ringers when the Bishopp preached hear, 4s.

'Pd. Cox and others for fetching off stools and fforms when ye Bishop preacht hear, 6d.'

Bishop Burnet's visit was evidently appreciated by the parishioners of Lambourn.

For many years after the Restoration we find the following entry:

'Given to y^e Ringers for ringing Queen Elizabeth's Coronation Day, 5s.'

This day, November 17, was commonly observed about this time as a kind of Protestant festival second only in importance to the 5th of the same month.

¹ See Doyly's 'Life of Sancroft,' vol. i., pp. 147, 148.

Many of the events in the history of the country were celebrated at Lambourn by a peal of the bells, as, for example :

‘1691.—Gave ye Ringers when Limerick was taken, 5s. od.

‘1694.—Pd. to Mr. Greenebury for Tolling ye great Bell when ye late Queene Mary (of ever blessed Memory) was berryed, 1s. 6d.

‘1695.—Ye Ringing upon y^e taking y^e Towne & Castle of Namur, 13s. 4d.

‘1695.—Ye Ringers and Drum upon y^e King’s safe return and upon our taking & burning y^e two Townes in France, 12s. 6d.

‘1696.—Spent upon y^e Ringers & Drums on y^e morning and afternoon y^e Day of Thanksgiving for y^e King’s Delivery from y^e late plott, 13s. od.

‘1706.—Ringers and y^e Drums upon y^e News of taking Ostend, 12s. od.’

The custom of paying the ringers in drink must have been productive of great scandal, and in 1722 it was put a stop to by the following resolution :

‘Sunday, October 14, Agreed that for the future the Ringers be paid for Ringing in money by the Church wardens.’





South East Skiffing, Lambourne Church

LAMBOURNE CHURCH, SOUTH-EAST VIEW.



CHAPTER IX.

THE EIGHTEENTH CENTURY.

THERE is now no record in the diocesan registers of the institutions of Thomas Mansell and William Powell, the first two vicars of Lambourn in the eighteenth century, but the mandates for their induction, issued to the Archdeacon of Berkshire, are now preserved in the Bodleian Library, and are dated respectively February 28, 1704(5), and May 4, 1709.

The churchwardens' presentments for the years 1703 and 1704 tell us that the tower and the chancel were out of repair; but in the latter year some work seems to have been done to them, as on April 18, 1705, they are able to report that 'our church and all other ornaments thereto belonging are in good repair.'

A few years later, the fabric being apparently in good order, the vicar and churchwardens were able to devote their energies to the fitting up of the interior in the most approved fashion of the day. Enormous galleries were erected all round the nave,

with a double story at the west end, the lower part of the old Norman pillars was cased in wood, the pillars themselves were painted,¹ the old timber roof was hidden away behind an ugly flat plaster ceiling, which was liberally daubed with whitewash, applied in such a way as to necessitate a payment of five shillings to 'John Cox (Sexton) and his wife for their great trouble in cleansing the Seats when the Church was whitewashed.'² A faculty for the erection of the galleries, and probably for the rest of the 'improvements,' had been previously obtained from the Bishop, as appears from the following entry among the Vicarage Papers:

'1711 May ye 26th. Mem. that Mr. Powell Vicar of Lambourne purchased for y^e sume of one pound ten shillings y^e front seat on y^e south side of y^e gallerie erected in y^e Parish Church of Lambourne by y^e authority of y^e Rt. Revd. Lord Bp. of Sarum, and with ye consent of y^e Minister Churchwardens and Parishioners in a full vestry in y^e year of our Lord one thousand seven hundred and eleven.'

A sum of fourteen shillings was allowed by the churchwardens 'towards y^e Seats the Singers had in y^e Gallery.' These seats do not, however, appear to have been reserved exclusively for the singers, as witness the following:

'Jan. 23, 1749. Received of my cousin Thomas Choules the sum of 3s. in full for my right in the singers seats in the Parish church of Lambourn in Berks, I say received by me,

'JOHN DENLY.

'Witness hereto:

'THOS WOODROUFFE JUN.'

¹ 'For souling and painting y^e pillars in y^e Church, 10s.'—Churchwardens' Accounts.

² *Ibid.*

In 1714 Powell was succeeded by *John Taylor* (instituted April 22). Taylor held the living for fifteen years, but the only noticeable event during his incumbency was the erection of the enormous sarsden stones along the south side of the churchyard. The stones, of course, were to be had for the carting, and this seems to have been done at a very low price :

‘ 1718. pd. for setting up the great stones of y^e mound of y^e Churchyard, 4s. 6d.’

The long incumbency of *George Ramshaw*, instituted October 4, 1729, was more eventful. On April 11, 1733, the churchwardens report to the Archdeacon :

‘ The Carpet to the Communion Table to be very much out of repair ; that there is no pulpit Cloth ; that the Church Doors are out of repair ; there are no Texts of Scripture wrote on any of the Walls of the Church ; the pavement and the Walls of the Church are out of repair.’

And on May 8, 1734 :

‘ The Walls of the Tower to be out of repair, and severall of the seats out of repair.’

The condition of the tower was at this time, as at so many other periods in the history of Lambourn Church, the most serious matter to be remedied. The churchwardens resorted once more, and for the last time, to methods which had been tried again and again in the preceding century without any real success. Strong iron bands and stitches were once more plentifully applied to secure the tottering fabric, ‘ William Rose, blacksmith’s bill ’ alone

amounting to £44 19s. 2d. The total sum expended on the tower in 1736 was more than £115.

After 1736 there ensued a long period during which the repair of the fabric was almost entirely neglected. Year after year the indifference of clergy and churchwardens was shown by the return to the Archdeacon, 'All things in good order,' a return which was apparently dictated rather by the desire to stave off a compulsory church-rate than by any wish to tell the truth about the state of affairs. Ramshaw does not seem to have interested himself any further in the condition of the church itself, though there are some indications that he was not unmindful of his other pastoral duties. It is not until the middle of the nineteenth century that we find any indication that clergy and people were not entirely satisfied with the deplorable and almost ruinous condition to which the latter had sunk.

In a volume of the church registers there is the following

'Catalogue or Schedule of Church Goods belonging to and in Lambourn Church. Easter 1740.

- ' One large Bible.
- ' One large Common Prayer Book (for the Minister).
- ' One large Common Prayer Book (for y^e Clark).
- ' Two Surplices. One Napkin and Bagg.
- ' One velvet Pulpit Cushion.
- ' A large Silver Tankard (washd with Gold).
- ' A Communion Table. One silver Cup & Cover.
- ' A Carpet, purple and gold. One silver Plate.
- ' One Damask Table Cloth. One Silver Salver.
- ' A Hand Board for the Sacrament Bread and Wine.

'In the Vestry :

' Three Chests.	One Press with Drawers.
' One long Table.	Two long Foorms.
' A large Box for the Carpet.	Twelve Leather Bucketts.
' One new Black Cloth with white sarsenet round.	
' Two Tables or Catalogues of Benefactions to the Church & Poor.	
' A Pewter Basin in the Font.	One Bier.
' One long Ladder.	One Ffire Crook.
' Two Joint Stools.	Two Ffoorms in the passage.
' One Scuttle Basket.	Two old Tubbs.'

In 1742 the second bell was cast by Henry Bagley at a cost of £8 11s. 8d. It bears the following rhyming legend :

' Henry Bagley made mee it is trw
In the year of our Lord 1742.'

'George Ramshaw, Vicar,' was buried in the church, in which he had ministered for five and forty years, on January 4, 1776. He was succeeded in the living by one who has left us more details about himself, his grievances, his ambitions, than any other vicar of Lambourn. JAMES SMITH was born at Reading in 1738 or 1739, and educated at Oxford, at Pembroke and St. John's, from which latter college he graduated B.A. in 1762.¹ His

¹ Foster, in his 'Alumni Oxonienses,' gives the following extracts from the University Registers :

'(a) Smith, James : son of Hugh Smith of Reading, Berks, pleb. Pembroke Coll. matric. 7 Dec. 1758, aged 19 ; B.A. from S. John's Coll. 1762.

'(b) Smith, James : son of Abraham, of Bishop Auckland, co. Durh., cler. Ch. Ch. matric. 4 April 1759, aged 18 ; B.A.

appointment as Chaplain in Ordinary to King George III., dated March 12, 1768, is still preserved among the vicarage papers, and he seems to have been also Domestic Chaplain to the Duke of Northumberland. He was presented to the vicarage of Lambourne by Thomas Newton, Dean of St. Paul's and Bishop of Bristol, and was instituted to the living on February 26, 1776.

In the year of Smith's appointment to Lambourn the war with the American colonies reached its climax in the Declaration of Independence of July 4. December 13 was ordered to be observed as a solemn fast day throughout England, and the Vicar of Lambourn and royal chaplain gladly seized the opportunity for declaring his own loyalty to the throne and his abhorrence of the conduct of the 'rebels' by preaching in Lambourn Church a sermon, which he afterwards published, and copies of which, we may be sure, were sent to his royal master, to Lord North, and to others who might have it in their power to promote such an able and eloquent Tory divine to a position more worthy of him, and more lucrative than the obscure vicarage of a remote country town.¹

1762. Chap. in ord. to the King 1768; chap. to Duke of Northumberland; vicar of Lambourne; d. 1814.'

But Smith, as appears from his epitaph in Lambourn Church, died in 1813, aged 74; he must therefore have been the *elder* of the two, not the Christchurch man.

¹ 'Clergymen who in the fast-day sermons distinguished themselves by violent attacks on the Americans, or by maintaining despotic theories of government, were conspicuously selected

The preacher takes for his text the second and third verses of the first chapter of Isaiah, verses which he considers 'so strikingly applicable to the occasion of this day of national humiliation, that, losing sight of the rebellion of Judah, I shall consider the words of the prophet as spoken by this country to her undutiful children abroad, whom we must condemn for their ingratitude, though we cannot help pitying their misery.'¹

He then expatiates at some length upon the blessings of our happy constitution in Church and State, but regrets to observe, even among Englishmen, a disposition 'to think too slightly of the powers who (under Divine Providence) govern our nation. We are too apt to think and to speak evil of our *superiors* in *general*, but of our *rulers* in *particular*, and merely because they are so nor is it to be doubted, I fear, but that these errors at *home* (so justly laid to our charge) have much *encouraged* (to speak in the mildest terms) *that* rebellion *abroad*, which we *this day* so solemnly lament.'

We may congratulate Lambourn on its comparative freedom from this prevalent vice of speaking

for promotion. The war was commonly called the "King's War," and its opponents were looked upon as opponents of the King.'—Lecky, 'History of England,' vol. iv., p. 72.

¹ 'A Short-plain Discourse upon the late Fast (December 13, 1776) Delivered in the Parish Church of Lambourn in Berks, by the Rev. J. Smith, Vicar. Reading, Printed for Carman and Smart, and sold by all Booksellers in Town and Country. Price Six-pence.'

evil of dignities, for our preacher is able to continue :

‘It is, doubtless, a satisfaction to me to reflect, that I am addressing myself to so numerous a congregation, to whom any political censure or reproof would be in no sense applicable. You are, I am convinced, strangers to sedition, and averse even to the very name of a rebellion. You appear happy in your stations, and well satisfied with that government under which you live.’

This discourse ‘is respectfully inscribed to the Parishioners of Lambourn by their affectionate Friend and Servant, J. Smith.’

Three years later we find the harmony between parson and people has been rather tried by the fact that the former can get no help from the latter in his efforts to rebuild the vicarage-house, which, having been in a sadly dilapidated condition for some years, was now rendered entirely uninhabitable by a disastrous fire. This blow seems to have rendered Smith more anxious than before to escape from Lambourn, and to find a more congenial home for himself elsewhere. We will not attempt to follow him through the series of obscure political machinations which he now entered upon with this object in view, and in which, we are sorry to see from the letter here printed, he was encouraged by his patron, Bishop Newton. That so respectable a personage as the Bishop of Bristol, the Dean of St. Paul’s, and the editor of Milton should have brought himself to write such a letter helps us to realize something of the condition to which the English

Church had sunk at the close of the eighteenth century.

‘St. Paul’s, May 18, 1780.

‘DEAR SIR,

‘I am very sorry to find that the sad prophecy relating to the vicarage house is unhappily fulfilled. Though it should not receive immediate consideration, as you say, yet I should be glad to know what you propose, or what hopes you entertain of rebuilding.

‘I am so far from censuring that I rather approve what you have done with regard to government. I suppose you do not expect a dignity in the Church. If Mr. Dodd can procure for you a crown living within distance of Lambourn from Lord North or the Chancellor, it will be well. For this purpose you should inquire what crown livings there are in your neighbourhood, and what is the state of health of the incumbents, and apply for such or such livings as are likely to become vacant. Other creatures besides undertakers and birds of prey watch for dead corpses. I most heartily wish you success, and am,

‘D^r S^r,

‘Your faithful Friend,

‘THOS. BRISTOL.’¹

The bishop’s condescending wish for Mr. Smith’s success in ‘watching for dead corpses’ was not destined to be realized. Apparently seeing that nothing more tangible than good wishes was to be expected from his patron, Smith turned his attention again to public affairs, and expressed his opinion on the deplorable Gordon Riots, which were then distracting London, in a ‘Letter to a Member of Parliament,’² dated Lambourn, June 11, 1780, and evidently intended for publication :

¹ This letter is preserved among the Vicarage Papers.

² Vicarage Papers.

‘I am grieved,’ he says, ‘at the proceedings of the Multitude, to which no Name can be given sufficiently expressive of their Guilt. But I feel, and ought to feel, most tenderly for the King and his ministers, I may add for the Parliament also; and would to God I could do or suffer anything which might afford them the least happy Protection. Not that I regard an english Mob merely as such, and at all events would oppose the rebellious Cries of Anarchy: But, Sir, we too well know that the present Disturbances have a *deep Root*, and are supported by regular, but inimical Politicians. . . .’

Some definite berth seems to have been in his mind about this time, for two months later we find his confidential friend and adviser in London writing to him:¹

‘From your representation, it can be no secret to Lord North that you are the man. And with regard to the public I think your being anonymous argues a becoming modesty. Time will soon discover how your labours are likely to operate, and then you may throw off the mask, or keep it on, as circumstances shall require.’

Whatever the coveted post may have been, it was by no means clear to Lord North that Mr. Smith was the man for it. Nine years later we find the unhappy man still Vicar of Lambourn, and more despondent than ever, having embroiled himself with his parishioners in some complicated quarrel about tithes, which ended in his losing a lawsuit, and writing piteous letters to his bishop, to

¹ Vicarage Papers. Winstanley to Smith, August 7, 1780. In a sermon on Nathanael, Smith says: ‘Suppose we now enquire (for our own Instruction and Advantage) what “a man *without guile*” meaneth in the general sense of the Expression, and as it affects us throughout the whole Journey of Life.’ He might well inquire!

his patron, and to Dr. Thurlow, Bishop of Durham and formerly Dean of St. Paul's, imploring advice and assistance.

'Your Lordship's advice in this case,' he writes to the Bishop of Salisbury,¹ 'would be humanity. I have written to my Lord of Lincoln (the Dean of St. Paul's), requesting the same humane and condescending favour. Oh, my Lord, here is a Rectory of £1,500 per annum, and a Vicarage (ten pounds in the King's Books) not 25 pounds per annum, independently of Benefactions, Offerings, and Surplice Fees, which have nothing to do with the grand article of Tithes. Surely, my Lord, this poor Disproportioned Vicarage has a just Title to a liberal Augmentation somewhere. My Patron (Bishop Newton) once kept me in Town six weeks, in order to surrender Tithes to me to the full amount of £200 per annum. This his Lordship insisted upon—till his hungry Lessees very rudely threatened him with a Chancery Suit : upon which I myself intreated the good Bishop to desist from his noble Purpose ; and a private Opinion of high authority was obtained which satisfied his Lordship in so doing. But, my Lord, I assure your Lordship, with an equal degree of veracity and candour, that it was with this prospect that Bishop Newton sent me down to reside upon a little living of 90 pounds per annum, from which I now heartily wish myself peaceably and honestly released, and a better man placed in my stead.'

His letter to Dr. Thurlow,² written in much the same strain, concludes even more piteously :

'In Justice to a future Vicar, in Justice to my own great necessities, I am suffering a disappointment full of Pain and honest Anxiety : my general situation indeed is pitiable, and even too delicate to be explained. I have written to my Lords of Salisbury and Lincoln, and I write to you, my Lord of Durham, humbly hoping that your Lordships will through some kind Channel or other afford me Instruction at this

¹ March 4, 1789. Vicarage Papers.

² March 5, 1789. *Ibid.*

critical Period as the oppressed, persecuted Vicar of Lambourn, though your Lordships may think me unworthy of any attention on the score of Merit as an embarrassed, mortified, unfortunate Man.²

Apparently no reply was vouchsafed to these letters—at all events, none has been preserved. Just a month later, however, Mr. Smith, discerning an opportunity for bringing himself before the notice of the King on the occasion of his recovery from his illness, wrote an effusively loyal epistle to Dr. Willis,¹ the King's physician, imploring him to use his influence to restrain his Majesty from subjecting his newly-recovered health to the severe strain which would be inseparable from the proposed royal attendance at the Public Thanksgiving service in St. Paul's.

'Though a seeming Blank in my Country, I am not lost, either to its joys or sorrows. Our best of sovereigns is now restored to us, never more, we religiously trust, to have a similar affliction. . . . But the supposed approaching Solemnity at St. Paul's fills my Mind with honest Fears . . . For our sovereign's mental Powers and Attention to be so immediately put upon the fullest stretch—— Oh Sir, you cannot conceive how strong my tender anticipations are ; and therefore (though so humble a Stranger) I beg to be forgiven for this free and late communication of them . . .'

A note of the author at the end of his copy states that he received no answer to this letter. He now seems to have found that he had been only wasting ink on this kind of thing, and we find no more letters to bishops, royal physicians, or members of Parliament. But he was still sufficiently proud of his

¹ April 8, 1789. Vicarage Papers.

epistolary powers to preserve for us copies of several of his letters to private friends, from which we may give one or two extracts.

Writing to his brother,¹ who was contemplating matrimony, he says :

‘Let me desire you to excuse me to all our House for not writing to anyone but yourself. You do not know how much I am altered—I walk so much that I have hardly time for anything else, tho’ indeed I intended to have devoted this afternoon to my friends at London, but about an hour since I received an invitation to make a party walk for a Dish of Tea . . .

‘To be serious, my brother, for I cannot be other, you know that I wish you every happiness, and therefore I would have you, when you think of a wife, not think of it lightly and as a thing which may be changed any day. Remember, ’tis “as long as ye both shall live.” Marriage is, in my opinion, the highest act of friendship, and of course requires a union of hearts as well as of Persons. When men aim only at money, I believe nine out of ten are ruined, for they generally pay twenty per cent. for such fortunes, at least so long as they have anything to pay. . . . Where choice does not lead one, I think nothing can make up for it. What is the interest of two thousand pounds? Not worth marrying for the sake of it, and I never shall love reversionary fortunes, they are so long coming, and often so mortgaged that the possession of them is seldom worth wishing for. If this Lady’s expectations are good, why does not the Dr. take her?

‘Ten thousand pounds is a pretty thing. But, after all, if you like the Lady, and think her agreeable, I shall have no wish but that of her being my sister. I intended to have said a great deal more, but the company are waiting for me below.’

To ‘his good friend, Mr. James Hoby, of London,’ he sends a long gossiping epistle, in the course of which he says :

‘Bad as the Times are, my *Justly* respected Friend, I am

¹ Vicarage Papers, undated.

sure that you will *freely* sustain the Expence of Postage, and therefore I cannot but take an early notice of your obliging Letter . . .

‘Doctor B. and I think ourselves exceedingly obliged by your *hospitable domestic* Wish on Wednesday last, and Lament that we could not possibly attend to it in *Person*. No Man *can* appear to a greater *advantage* at his Table than *you* do ; a circumstance which gives a *double* Relish to every bountiful Morsel, and even a *ten-fold* Enjoyment to every liberal, every *cheerful* Glass . . .

‘God bless us *all*. Let us support a *merry* vein if *possible*. This (as you will see) has been written with *two Pens*, but, assure yourself, with only one *Hand* and only one *Heart*.’

Such a staunch Tory as Mr. Smith delighted to prove himself would doubtless look with no favourable eye upon the advance which Dissent was making in his parish during the last twenty years of his incumbency :

‘Methodism was introduced into Lamborne about the year 1797 or 8. An old local preacher named Spanswick, from the neighbouring village of Eastbury, was accustomed to preach at Lamborne. The first services were held in a cottage then standing on the ground connected with the present Chapel. It was inhabited by an old woman of the name of Betty Bowsher, who, although in humble life, rendered useful service to the cause of God. An outbuilding belonging to the cottage and used for fuel, &c., was afterwards enlarged and repaired, and transformed into a preaching-house.

‘Methodism, in common with true religion in every age, has generally had her history marked by persecution. She was cradled in the storm, and hence derived her healthy vigour. May the calm and the sunshine never enfeeble her ! In Lamborne the little church had to endure trial of cruel mockings, but no scene of actual violence is remembered.’¹

Towards the close of his life the old vicar seems

¹ ‘Christian Stewardship Exemplified ; or, A Memorial of Thomas Bush, Esq., late of Lamborne, Berks,’ 1849.

to have abandoned his plotting and scheming for advancement in the Church, and to have settled down with as good grace as might be to end his days at Lambourn. Shortly before his death he obtained the assistance as curate of a Mr. Thomas Whiteing, who succeeded him in the living.

On Christmas Eve, 1813, the body of the disappointed, worn-out old man was laid in its last resting-place in the middle of the chancel of Lambourn Church, where his gravestone still remains, though now covered over by the new floor.

The one solitary tradition of his thirty-seven years' incumbency, that still survives in Lambourn, tells us that he had made for himself a sort of small sentry-box, which in wet or stormy weather was placed by the side of the graves for him to stand in at funerals.





CHAPTER X.

THE NINETEENTH CENTURY.

OUR records of the church in Lambourn at the beginning of the present century are very scanty, chiefly, perhaps, because nothing worthy of being recorded was done. Year after year, while the church was fast hastening to decay, we find the monotonous entry, 'All things in good order,' in the records of the archdeacon's visitations. On Mr. Thomas Whiteing, Smith's successor, who was instituted February 15, 1814, the responsibilities of his office seem to have weighed very lightly. The one landmark of his incumbency disappeared in 1884, when the vicarage house, which he built in 1827 on a very unhealthy site at the east end of the churchyard, had to be removed. Unkind tradition tells us that Mr. Whiteing's motive in selecting this site for his house was its convenient proximity, not to the church, but to the Red Lion inn, where he was in the habit of taking his morning dram, and where a whist club,

of which he was a prominent member, used to meet nightly.

In the early part of this century the notorious Bishop Tomline, of Lincoln, then Dean of St. Paul's, sold the rectory house and lands, together with the great tithes of the parish, to lay impropiators. A few years later the connection of Lambourn Church with the great cathedral of London was finally severed, when, Berkshire having been transferred from the Salisbury to the Oxford diocese, Bishop Wilberforce secured the advowson of the vicarage for himself and his successors in the latter see.

The last presentation to the vicarage made by a Dean of St. Paul's was that of Mr. Edward Thompson, who had acted as Mr. Whiteing's assistant for some years previous to the latter's decease, when a petition in his favour, promoted by Mr. Hippisley, and extensively signed by other parishioners, was forwarded to Dr. Coplestone. Mr. Thompson was instituted by the Bishop of Salisbury, May 17, 1832, and for nearly twenty years he faithfully served the people committed to his charge.

Five years after his institution more effectual provision for an outlying district of the parish was made by the erection of the Church of St. Mary, Woodlands, which afterwards became the church of a separate ecclesiastical parish.

But the most noteworthy feature in Mr. Thompson's incumbency was a determined effort made to secure the ancient parish church from the absolute ruin with which it was threatened, after more than

a century of neglect—an effort in which the vicar was warmly supported by Mr. Henry Hippisley, of Lambourn Place.

Professor Donaldson, one of the leading London architects of the day, was in 1847 asked to examine the fabric and to report upon its condition. Nothing was done in that year, but in 1848 he paid another visit to the church, and the following extracts from his letter then written to the vicar give the result of his two surveys.

After recommending that the nave should be covered with slates instead of lead—a recommendation which nothing but the total inadequacy of the funds at the disposal of the parishioners could possibly excuse—he goes on to make a suggestion which we may well deplore was not carried out :

‘The plaistered ceiling of the nave should be removed entirely away, restoring to view the noble timbering of the roof, which will be a very handsome object, well worthy of the church, and in accordance with its original intention.’

But, alas! on the removal of the plaster the ancient roof was found to be much impaired by dry-rot, and instead of making an attempt to restore it on the old lines, the authorities determined to sell as much of the old oak timber as was sound, and to devote the proceeds to the erection of the very commonplace plaster roof, which still disfigures the stately Norman nave of our church.

He next reports upon St. Katharine’s Chapel, which, he says,

‘is in a very ruinous condition, and requires to be entirely

pulled down and rebuilt, the roof reframed and recovered with lead as before ; and I venture to suggest that advantage should be taken of these works to remove hither the vestry and robing-room, so as to leave the south transept for additional accommodation for public worship.'

The rebuilding of this chapel was carried out, on the whole, in good taste, and on the old lines. The vestry was moved from the south transept, and for some time the parvise was used instead ; until, upon the introduction of a surpliced choir in Mr. Milman's time, Mr. Donaldson's suggestion was acted upon, and the east end of this chapel was screened off as a vestry—an alteration which is much to be regretted, as not only are the beautiful proportions of the chapel spoiled by the screen, but the magnificent tomb of Sir Thomas Essex and Dame Margaret his wife is thereby rendered invisible from almost every part of the church.

But to return to Mr. Donaldson's report :

'The tower also demands immediate attention. Some parts of the walling and the framework for the bells are really dangerous.

'I should state at the same time that, having received instructions from Henry Hippisley, Esq., joint trustee of the Estbury Charity, to survey and report upon the repairs necessary to the Estbury Chapel, this portion of the church will also have to have the roof stripped, repaired, and re-leaded, and portions of the outer stonework made good, at the cost of the charity, and at the same period as the church.

'Before concluding this report, I beg to call your attention to one or two points which have occurred to my mind during the survey which I have made of the church.

'The inside of the church is in a deplorable condition, and ought, within a few years, to have some considerable work done to it.

‘I should recommend that the galleries of the nave and side aisles should be entirely done away with. That the paving and flooring should be entirely new, and raised above the earth, leaving a draught of air and ventilation beneath, so as to produce dryness and comfort to the congregation.

‘The whole of the pewing should be re-modelled on an arrangement by which great economy of space could be produced, and by bringing into use both the transepts, with galleries, and placing the pulpit and reading-desk more under the centre of the tower, there would not exist any necessity for galleries in the body of the church, and the congregation would be more comfortably seated.

‘I have to remark that the churchyard is quite filled with graves, and its level is quite raised above what it was formerly, so that the floor of the church is considerably below the surface of the churchyard. This throws the wet and damp into the church.

‘I have the honour to be, gentlemen,

‘Your very obedient and faithful servant,

‘THOS. J. DONALDSON.’

‘Bolton Gardens, Russell Square, London.’

‘I have omitted to mention that several of the windows are very much out of order, and that if you had the funds at command I should strongly recommend and advise their being repaired and made good, and some of them even stopped up, which would make the church less liable to currents of wind, and consequently warmer.’

‘Read and received at the vestry held this 22nd day of August, 1848.—EDWARD THOMPSON, Vicar.’

On the receipt of this letter it was decided that the recommendations of the architect with regard to the internal improvements should be carried out as far as possible, after the absolutely necessary external work had been done. The parishioners raised a thousand pounds, and the work of restora-

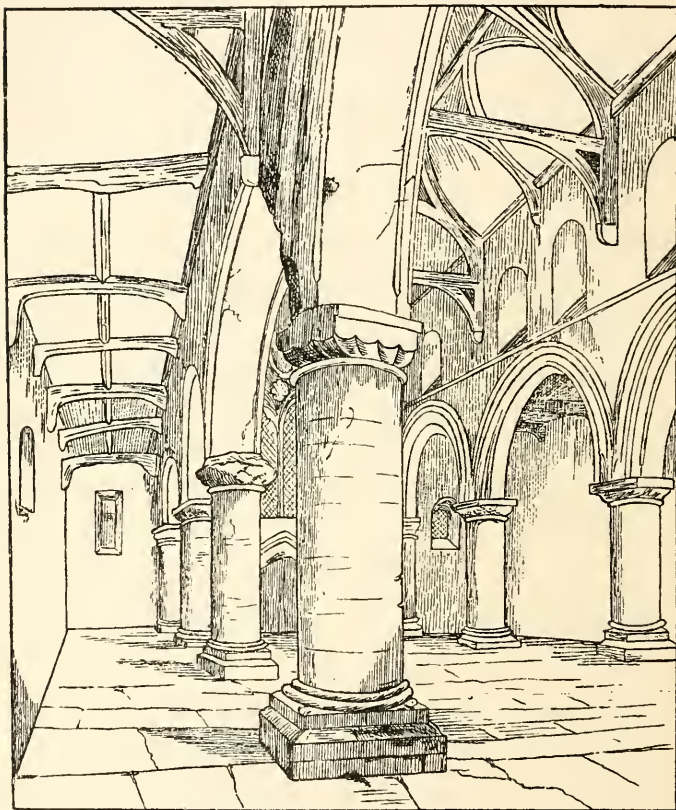
tion was begun, a faculty having been obtained dated May 26, 1849. But it soon was evident that the sum raised in the parish would barely cover the cost of rendering the fabric sound and water-tight, and in August an appeal for more funds was widely circulated. This appeal is illustrated by two small lithographs, one showing the exterior of the church from the north-west, and the other a view of the interior of the nave, taken from its south-east corner. We give a reproduction of this second drawing, which is interesting as showing the stage which the restoration had then reached. The flat ceiling had been removed, and the present plaster roof had already taken the place of the old oak roof; the galleries and pews of 1711 had also disappeared, and the existing pews had not yet been erected; nor had the old stone paving been replaced by modern brickwork; and the small, flat-headed window still remained at the end of the south aisle.

‘It is a sin and shame to see so many Churches so ruinous and so foully decayed almost in every corner.’—Hom. on Repairing, etc., of Churches.

‘LAMBOURNE CHURCH RESTORATION.

‘An attempt has been made to preserve this fine old Church from the ruin to which it was fast hastening. To all lovers of Ecclesiastical structures it presents an object worthy of their patronage, embracing as it does within its ample dimension such a pleasing variety of styles, as cannot fail to gratify the most exquisite taste. The Parishioners, as the annexed List shows, have advanced £1,000 for substantial repairs; and, for a better arrangement of seats for the accommodation of all, but more especially the poor. The Landed Proprietors have not generally been wanting in their duty. The Queen Dowager,

“always ready to every good work,” and other distinguished contributors have also given us their kind assistance. Our Funds, notwithstanding the liberal encouragement we have already received, are still inadequate to the purpose of making



INTERIOR OF NAVE, 1849.

our Parish Church (to say nothing of ornamental work) a fitting place for the decent celebration of Divine worship. Additional aid is, therefore, most earnestly sought for, from all, who either take a general interest in the restoration of a fine old Church

which is one of the few examples in this country illustrating the transition from the Norman to the early pointed style, or who have from local ties a peculiar interest in the welfare of the Parish.

‘Subscriptions thankfully received by the Revd. Edwd. Thompson, Lamborne, Hungerford, or by T. J. Donaldson, Esq. (Architect), Bolton Gardens, Russell Square, London. Augt., 1849.’

Among the principal contributors to the fund received from outside the parish may be mentioned the Queen Dowager, who gave £20, the Bishop of Oxford £15, the Earl of Craven £100, Queen’s College, Oxford, £20, the Oxford Diocesan Association £100, and the Incorporated Church Building Society £100. This last donation was accompanied by the very necessary condition that adequate accommodation for the poor of the parish should be provided, and the seats in the nave-aisles and in the transepts were consequently declared free for the use of the poor, there having been before the restoration only twenty free seats in the church.

Among alterations made at this period not already mentioned we may notice the destruction of the beautiful old roofs of the north and south transepts, which Mr. Parker had so much admired in his visit to the church the year before, and which were now replaced by the ugly plaster erections, in the same style as the nave roof, which are still standing; the font, purchased in 1666, was sold to make a garden flower-pot, and is now in Mr. Lyne’s garden, near Marlborough, its place being taken by a pseudo-Norman piece of work given by Mr. Hippisley, which stood in the middle of the nave, until its

removal, in 1892, to the west end of the church. A stone pulpit of the same style as the new font, also given by Mr. Hippisley, was placed under the tower-arch, thus almost effectually blocking out the view of the chancel and altar from the nave, until this also was removed, in 1892, to the front of the north pier of the tower; and the windows in the western bays of the north and south aisles of the nave were blocked up, thus showing, from both within and without, a bald and ugly expanse of blank wall.

The church was re-opened by Bishop Wilberforce, of Oxford, on Thursday, July 18, 1850, when the collection made for the restoration fund amounted to over £86.

Mr. Thompson did not remain Vicar of Lambourn long after having effected in his church the transformation briefly described above. In 1851, with the consent of the Bishop of Oxford, he exchanged the living of Lambourn for the more valuable and less onerous position of Vicar of Chaddleworth, with one who is, perhaps, the most distinguished vicar that Lambourn has had.

ROBERT MILMAN was the third son of Sir W. S. Milman, Bart., of Levaton, Devon. He was born January 25, 1816, and educated at Westminster School and Exeter College, Oxford.

His sister, Miss Frances M. Milman, who was his biographer, and who is commemorated by a beautiful window in the south aisle of our church, gives us a few particulars of his Lambourn work, which may be reprinted here.

In his new parish

‘He passed eleven years, toiling night and day to reform one of the wildest and most neglected parishes in the diocese of Oxford. One of his brothers described him, when he first went there, as being policeman as well as parson. Essentially manly, exceedingly active, a skilful rider, and of indomitable courage, he was just the man for such a parish. A new church, built in the hamlet of Eastbury,¹ was soon followed by middle-class schools for boys and girls, the completion of the Lambourn National Schools, the building of a school and master’s house at Eastbury, and, last of all, by the thorough restoration of the chancel of the grand Parish Church. All these buildings were erected chiefly by the sacrifice of his small private fortune. These external works were but tokens of, and went side by side with, a rapid change in the history of the parish. . . . Mr. Milman was continually amongst his parishioners, preaching usually three times each Sunday at Lambourn or at Eastbury, and speaking to his people by cottage lectures in outlying parts of the parish. He started night-schools, and all agencies by which he could influence them for good ; he began each day with prayer in church, and each Sunday with a celebration of Holy Communion, spending and being spent for his people with absolute self-devotion.

‘One story of his Lambourn days is told which is very characteristic. No one cared more for manly sports than he did, but he was deeply convinced of the abuses of the turf, and, having racing-stables in the parish, he knew only too well to what evils it led. On one occasion, soon after he had come to the parish, when he had refused permission for the church-bells to be rung in honour of the victory of a Lambourn horse, the ringers obtained access to the tower, and locking themselves in, rang a peal. Mr. Milman could not restrain his indignation ; he summoned the ringers before the magistrates, and on the following Sunday preached so vehemently upon the abuses of the turf that no one ventured to trifle with him again. Yet though he lamented the abuse of horse-racing, no one attended with greater care to those who were employed in the trainers’ stables.’

¹ Consecrated April 9, 1853.

During residence at Lambourn he wrote 'The Love of the Atonement,' and, in 1853, 'The Conversion of Pomerania,' a historical sketch of the twelfth century.

The writer is indebted to the Very Rev. W. J. Butler, D.D., Dean of Lincoln, and formerly Vicar of Wantage, for the following interesting additional reminiscences of his friend :

'Mr. Milman was a man of great accomplishment, a good classical scholar, well versed in modern languages, and a poet of no mean capacity. At Westminster he carried off the highest prizes, and at Oxford he obtained a second-class in *Litteris Humanioribus*, a degree far below his real merits. His incumbency of Lambourn was an epoch in its history. The church had recently been restored, but in such a manner as to make it scarcely more available than before for congregational purposes. The schools were inferior. The Dissenters practically had the command of the place. Mr. Milman, at great personal cost to himself, built the present schools, founded a choir, instituted a school for farmers' daughters, gave dignity to the chancel and altar, and put new life into the church. The crimson altar-frontal¹ was the work of Miss Milman, who for several years resided with her brother.

'Mr. Milman was a most striking preacher ; his sermons were full of Scripture and original thought, but their influence was in some degree impaired by a difficulty of articulation, which made it difficult at times to catch his sentences. Few men have ever lived a more devoted and saintly life.'

The work which had been done to the tower in 1849 was soon proved to be insufficient to secure the fabric, and at the beginning of Mr. Milman's incumbency, Mr. Bury, a distinguished architect and

¹ This replaced a very curious old leather frontal, which had been in the church for a hundred and fifty years, and which was recovered and restored to the church in the spring of 1893.

engineer, was asked to examine and report upon it. In December, 1852, a vestry was called to consider his report; but the subject was adjourned to the Easter vestry, 1853, when it was unanimously agreed that nothing could then be done towards its repair.

The subject of the restoration of the tower was broached again seven years afterwards, after an examination of the fabric had been made by Mr. G. G. Scott, who recommended that the vaults round the foundations should be filled up, the framework on which the bells hung should be released, and that additional iron bonds should be placed round the tower. A vestry-meeting was held on September 18, 1860, when it was proposed by Mr. Hippisley, and seconded by Mr. Spicer, that the churchwardens should be instructed to see to the carrying out of Mr. Scott's suggestion. Carried unanimously. But the vestry was adjourned to September 28, when it was proposed by Mr. J. Waldron, seconded by Mr. Kent, that the tower should be left to remain as it is. This resolution was also carried unanimously!

In 1858 the magnificent three manual organ, built by Willis, part of which came from the old instrument in Wells Cathedral, was placed in the church, though the funds necessary for its purchase were not raised until some years later. And here we may mention that it was in Lambourn Church, and with the help of this instrument, that George Clement Martin, Mus. Doc., organist of St. Paul's Cathedral, and previously for many years organist of Lambourn Church, the only native of Lambourn

who has ever risen to fame, acquired his skill and learnt to dedicate his great gifts to the service of God.

The restoration of the chancel, alluded to above as having been accomplished by Mr. Milman, was carried out in 1861, under the superintendence of Mr. Street. The work as a whole is distinctly inferior to what we might have expected from an architect of such eminence. However desirable it may have been from an artistic point of view to elevate the external pitch of the roof, it surely could not have been necessary to replace the old oak ceiling within by the very uninteresting pine-work which we see now; and, even from the outside, Mr. Street's green slates, surmounted by ugly, red-crested tiling, are scarcely an improvement upon the low-pitched roof of the fifteenth century.

The rich and elaborate marble pavement is, perhaps, the best part of the work, yet even here we regret that the stones marking the resting-places of many of the Garrards, and of two former vicars of the church, are buried three feet below the modern pavement. The small stones, bearing the names of the Rev. Thomas Whiteing and the Rev. James Smith, might at least have been reset in the new work. A Garrard brass, indeed, was saved, but instead of being relaid over the grave of those whom it commemorates, it was removed from the north to the south side of the chancel, and fixed against the wall just inside the old priest's door, which was bricked up.

The only thing which can be said in favour of the screens and choir-stalls now erected on each side of the chancel is that they are of good solid oak. The design of both is as heavy and clumsy as can be, and, to the writer at least, it seems a mistake to put an imitation of Decorated wood-work into screens under Perpendicular arches.

However, much as we may regret the mistakes that were made, we cannot but admire the energy and self-sacrifice of the vicar, which made the undoubtedly much-needed work of the restoration of the chancel possible at all. And in consulting Mr. Street, he certainly obtained the advice of an architect of very high reputation.

Shortly after the completion of this work, Mr. Milman was instituted by the Bishop of Oxford to the vicarage of the more important parish of Great Marlow, Bucks, and in 1867 he became Bishop of Calcutta and Metropolitan of India, where, after nine years of splendid work, he died. When he left Lambourn the three central lights of the great east window of the chancel were filled with stained glass, by Hardman, of Birmingham, in memory of his work in the parish. These lights were inserted by those who had been his assistant curates in Lambourn.¹ The tracery in the head of the window was filled in a few years later by some of the parishioners,

¹ Among these may be mentioned the Rev. C. W. B. Clarke, afterwards Dean of Cape Town ; the Rev. A. Majendie, now Rector of Woodstock ; and the Rev. H. R. Hayward, now Archdeacon and Vicar of Cirencester.

and on his death the two side-lights were completed by the subscriptions of many of his friends. The subject is 'The Last Judgment.'

Brief and inadequate as the writer is conscious the above notice of Mr. Milman's incumbency is, he must speak yet more briefly of the work done in the parish by his five successors, who are still living: the Revs. HENRY BARTER, instituted to Lámourn, May 9, 1862, and now Vicar of Shipton-under-Wychwood; JOHN MURRAY, instituted July 15, 1868, now Rector of Rugby; HENRY FOOTMAN, instituted May 28, 1875, and afterwards successively Vicar of Shoreditch and Vicar of Nocton, Lincolnshire; JOHN EDGELL, instituted October 5, 1878, now Rector of Compton-Beauchamp, Berks; and JOHN HERBERT LIGHT, the present vicar, instituted May 9, 1888.

Mr. Barter was successful in raising the funds necessary to complete the purchase of the organ, and he built the Church of St. Luke, Uplambourn, which was consecrated by Bishop Wilberforce in 1868.

The writer has frequently had occasion to express his indebtedness to Mr. Murray, who made a very careful study of the history of the church, and whose description of it, printed in the 'Transactions of the Newbury District Field Club,' vol. i., pp. 140-145, which has been so often referred to in the present work, is by far the best general account of the building and its history that has yet appeared.

The condition of the tower was a continual source



EAST WINDOW.

of anxiety to Mr. Murray, as to so many of the other vicars of Lambourn, but his efforts to remedy the evil were ineffectual, as is shown by the following note of a vestry meeting held in August, 1871, when Mr. Street had examined and reported upon its very dangerous state.

Mr. Hippisley proposed that the organ and bells should be taken down and removed to a place of safety, but this was objected to. It was then proposed that a committee should be formed to solicit and obtain funds for taking down and rebuilding the tower. This proposal was negatived by a counter-motion of Mr. Hippisley's, which was generally applauded.

When Mr. Murray left the parish, in 1875, a very beautiful stained-glass window was inserted on the south side of the chancel, by friends who wished to perpetuate the memory of the good work done for the church during his incumbency by himself and by Mrs. Murray.

During the three years that Mr. Footman was vicar, the memorial window to Bishop Milman was completed, as has been already mentioned; and in February, 1877, the organ was renovated by Willis at a cost of £60.

Shortly after Mr. Edgell accepted the living, it became evident that the vicarage built by Mr. Whiteing was a most unhealthy residence, and also that it was almost impossible satisfactorily to remedy the evil. It was in 1882 condemned as uninhabitable, and, after some delay and with much difficulty, Mr. Edgell was successful in purchasing from the lay impropiators the old Parsonage House,

on the south side of the church ; a house which almost certainly stands on the site of the homestead of the farm given by Canute to the Dean of St. Paul's, a site which thus again furnishes a home for the parish priest at Lambourn, and again fulfils the purpose of the donor of the land perhaps more than a thousand years ago.

If we were to try to give a full account of all the improvements in Lambourn Church that have been accomplished by the untiring energy of the present vicar, the length of this chapter would be more than doubled ; but we must confine ourselves to giving a mere outline of the events of the last four years.

In 1890 the organ, which, since its restoration in 1877, had relapsed into a very bad condition, was again thoroughly and satisfactorily restored at an expense of £160, by Messrs. Ginns, under the supervision of Dr. Martin, who reopened the instrument with a recital on February 14.

In the previous year Mr. J. Oldrid Scott, F.S.A., had been asked to examine and report upon the tower, and after the restoration of the organ had been completed, a committee was formed for the purpose of carrying out Mr. Scott's suggestions. The subjoined extracts from his report will be sufficient to show the very serious condition of the fabric, and to indicate the manner in which the restoration was ultimately carried out.

‘The walls from top to bottom are split and seriously bulged. Countless iron bands and ties have been introduced from time

to time to remedy this, but it is always a question whether they do not do more harm than good.

‘The state of the arches and piers is even more serious than that of the walls ; those on the west and east sides are terribly cracked, and the fact that some posts which were put across the cracks some years since have given way, shows conclusively that some movement is still going on.

‘The arches towards the north and south also show signs of weakness, though not to the same extent ; but as the other arches are giving way, it can only be for a short time that these will be able to maintain themselves. The south-east pier has a serious settlement in it.

‘The condition of the tower being so bad, and the stonework of the lower part being so weak, the plan of restoration will be the placing of very powerful timber shores under the arches of the tower, as well as those adjoining it. When this is done the foundations will have to be extensively underpinned and enlarged.

‘The next step will be the partial reconstruction of the piers and arches. This would be a most difficult operation, but it is not impossible, and in other cases has been done successfully. A large portion of new stone of a harder kind would be used, and every opportunity would be taken to introduce liquid cement grouting. Relieving arches of brick would then probably be inserted above the existing ones.

‘The walls would then have to be dealt with, a large number of long bonding-stones being built into the work to connect the inner and outer facing of the wall. In many parts, however, where the surface has bulged, it will have to be removed and re-built.

‘All the cracks and settlements would then be made secure by introducing strong bonding-stones and grouting with cement.

‘The iron ties and bands would in this way become unnecessary, and would be removed. The various fractures and injuries the tower has sustained would at the same time be repaired, and in this way its original beauty would be recovered.

‘If the restoration of the tower is decided upon, the ancient character of the building will be most carefully preserved, and, when a harder stone is used, great care will be taken to use one of similar appearance to the old.

‘I will only add that the state of the tower is so very serious

that it does not admit of delay. Whatever is done to it should be done soon. The settlements have been going on for a long time, and are in actual progress. The failure of the western side has gone so far that it is probable that a very little more would lead to some catastrophe. I would therefore urge the great importance of taking steps at once to place the church in a state of greater security.'

A subscription-list was opened at once, and was headed by Colonel Edwards, of Lambourn Place, and Lord Wantage, who each promised £100, and by the Bishop of Oxford, who gave £50.

The difficult work of restoration was intrusted to Mr. Thompson, builder, of Peterborough, who carried it out admirably and most successfully on the lines indicated above. Besides rendering the fabric thoroughly secure, the same builder erected an extremely beautiful oak vaulted ceiling beneath the tower, from a design of Mr. Scott's.

Other work done at the same period included the erection of new oak choir-stalls under the tower; the removal of the pulpit and font, as noticed above; the restoration of the north doorway, which was now relieved from Mr. Donaldson's ugly plaster-work; the insertion of a new heating apparatus by Messrs. Williams, of Reading, at a cost of £105; the thorough repair of the chancel, at the cost of the lay impropriators, and of the Holy Trinity Chapel at the cost of the trustees of the almshouse of John Estbury; and the recasting of an old bell, which had been cracked for many years, and the rehangings of the whole peal on a new iron frame, by Messrs. Warner and Sons, of Loughborough.

Since Mr. Light became vicar, new stained-glass windows have been inserted in the nave aisles by Mr. Kempe, as memorials of Miss Milman, Miss Twynam, and Mr. J. B. Barnes ; and in St. Mary's Chapel by Messrs. Heaton and Butler as a memorial of members of the Hippisley family.

A beautiful old stained-glass window of the sixteenth century, representing St. John the Evangelist, which had been in the Holy Trinity Chapel until its removal thence forty years ago, was purchased at a recent sale by Police-Sergt. Frederick Smith, of Lambourn, who has generously restored it to the church, in which it will be shortly re-erected.

We have so often had occasion to lament over the atrocities perpetrated in Lambourn Church under the name of 'restoration,' that it is pleasant to be able to conclude our record with the heartiest appreciation of the soundness and beauty of all the work which has been done in the last three years.





CHAPTER XI.

THE MONUMENTS.

THE Estbury brasses and the Essex tomb have been sufficiently described and explained in former chapters.¹ It is proposed to give here a brief account of the remaining monumental inscriptions, and of the persons whom they commemorate. The writer hopes in a subsequent volume to give a fuller account of the great Lambourn families, illustrated by more complete pedigrees than he can find room for here.

The memorials of the *Garrard* family form the most important and continuous series in our church. They extend from 1530 to 1778,² and the following pedigree³ will enable the reader to assign to each monument its proper place in the history of the family. All the names commemorated in any of the

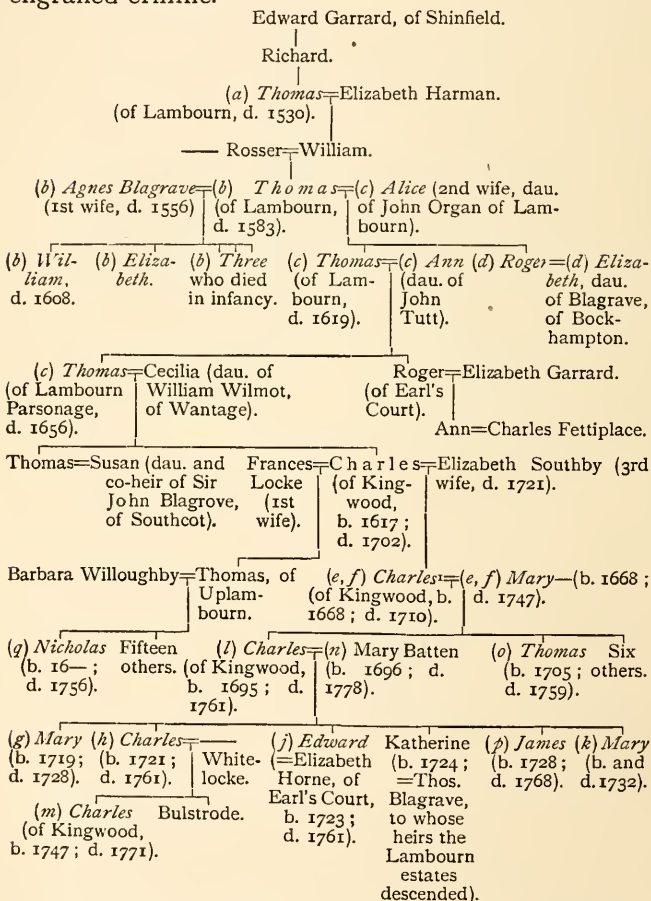
¹ See above, pp. 52, 56, 57, 75, 96.

² The Kingwood branch became extinct in the male line in 1771, but the name survived in Lambourn until the middle of the present century.

³ There is an excellent pedigree of the Garrards in the British Museum Library, Add. MSS., 28668, p. 138a, from which the one given here is mainly derived, with a few additions and corrections from other sources.

inscriptions are printed in *italics*, with a reference, (a), (b), (c), etc., to the inscriptions themselves, given below.

The arms of the family, as entered in the Heralds' Visitations of 1623, 1665, are : Azure ; a chevron engrailed ermine.



¹ The descendants of Charles Garrard the elder and Elizabeth

(a) On a rudely-engraved plate, which had become detached from its original position, and had been for many years lying in the vestry, until in 1891 it was fixed just inside the south door of the nave, is the following inscription, some part of which is scarcely legible :¹

Of your cherryie pray for the sowlle of thomas garord, whyche departyd in the yer of ower lorde a MCCCCC and XXX, of hoys sowlle ihus have marcy.

(b) A monument on the chancel wall to the north of the high altar shows four figures² kneeling, two on each side of a fald-stool, with an open book upon it. Above are the words '*Huc tendimus omnes*,' below the figures this inscription, commemorating the grandson of the last-named Thomas Garrard :

Thomas Garrard toke to wife Agnes Blagrove, by whome he had issue Willm & Elizabeth. Agnes y^e first wife of Tho. Garrard departid y^s life y^e 28 of July, 1556. | Thomas Garrard hir husband departid y^e 24 of December, 1583. Willm Garrard their Sonne | Most faythfully in y^e memory of them both caused y^s Monument to be Erectid, w^{ch} | Willm departid y^s life ye xvith July, 1608.

*Three children more at one birth Agnes had,
Weare all baptizde, wth hir in one grave laid.*

Southby are not given in the British Museum pedigree ; by a second wife, Mary Hucks, he had no children. What follows from this point the writer has compiled from the inscriptions in the chancel floor, the church registers, and the wills in Somerset House.

¹ The writer is indebted to the Rev. J. C. Cox, LL.D., F.S.A., for the reading given in the text.

² The head of the figure on the left is modern, the original having been wantonly destroyed by one of the workmen employed in the restoration of the chancel.

(c) A well-executed brass now inserted in the south wall of the chancel, just inside the old priest's door, bears the full-length figures of a man and woman, with these words under :

Here lyeth Thomas Garrard Gent. The | first sonne of Thomas Garrard in the mo | nument on the wall above written by | Alice his second wife, who dyed the 9th of | August, Anno Dni 1619, & Anne his wife, the | daughter of John Tutt Esq^r, who died the | 28th of January, 1610,¹ & in remembrance of | Them Thomas Garrard their sonne hath | placed this Marble stone over them.

The erector of this monument deserves a small paragraph to himself. He held the great tithes of



THE PARSONAGE.

the parish on lease from the Dean of St. Paul's, and lived in the parsonage²—indeed, it is not unlikely

¹ Burials, 1610(11), Jan. 29: 'Ann, wife of Mr. Thomas Garrard, Uplamb.'—*Ch. Reg.*

² In a collection 'for the Maymed Souldiers made the yeere 1636,' Thomas Garrard, gent., for the Parsonage contributes 6s. 6d.—*Parish Account Books.*

that the present house was erected by, or for, him. He married Cicely, daughter of William Wilmot, of Wantage, and sister of Sir George Wilmot. He was a stanch Royalist, and in 1649 got himself into trouble, together with Thomas, his eldest son. The 'Articles of Delinquency against Thomas Gerard, Senior, of Chipping Lamborn,' tell us that 'he persuaded his tenants to take arms for the King, promising to put a son into the place of any who fell, and allowed his tenants to pay contributions for the King's army, but none for the Parliament. He got a council order from Oxford about the mode of levying assessments, and had those who refused to pay plundered by the King's horse.'¹ He died in 1656, and was buried in Lambourn Church on July 25.²

'At the end of a marble monument raised upon four pillars on the south side of the chancel,' was, in Ashmole's time, this inscription :

(d) Here lyeth Roger Garrard, Gent., & Elizabeth his wife, whose bodies rest in the Earth, their Mother, and whose souls do live with God, their Father, which said Roger being of the age of 66 years, dyed 1631.

*Mors mihi lucrum. Hodie mihi cras tibi.
I am but Earth, and yet I am Gods Creature
My sins are great and yeat Gods mercy's greater
For I beleve in Christ his sonne and by him I hoope
to be saved. Elizabeth Garrarde.*

¹ Calendar of the Committee for the Advance of Money, 1649.

² Buried 1656, July 25 : 'Mr. Thomas Garrard, of Lamborne parson[age].'—*Ch. Reg.*

*Uxor Garrardi facit hic, quae nata Blagrovi
 Uni aetate fuit, nulli pietate secunda
 Nam talis erat qualis erat talem
 Suus vir numquam vidit Roger Garrard.*

The marble monument with its four pillars is unhappily gone. At the restoration in 1849 it was in a very ruinous condition, and an appeal was made to the representatives of the Garrard family to repair it. On their refusing to do so, it was demolished and carted away, and the brass plate with the inscription fixed in the east wall of St. Mary's Chapel.

This Roger Garrard was a younger son of the Thomas who died in 1583, by Alice Organ, his second wife.

We have no Garrard monuments erected during the latter half of the seventeenth century. The next in point of time is that of Charles Garrard, of Kingwood, in this parish, who died in 1710. He was the grandson of the great Royalist, through his second son Charles. His epitaph is on the west wall of the south transept :

(e) Hic infra | Avito Solo reconditur | Carolus Garrard Junior | Viciniae Hujus Deliciae et Desiderium | Qui | Gentilitiâ Vitae Simplicitate | Majorum Laudes | Fato immaturo jam et Manes adauxit | Eheu ! Qualis erat ! | Humanitatis omnibus officiis Conspicius | Qui nec fidem umquam deseruit, nec Amicum | Eximie Integerrimus | Cujus Nomen non sine Luctu dicendum | Probos apud omnes tam Sacrum esse debet | Quam Ipsi olim fuit Eorum Amicitia | — | Qui apoplexia inter Somnia correptus | Et Charissimae Conjugis et Suorum | Divulsus Amplexibus | Morte adeo improvisâ primum Illis fecit Doloris Argumentum.

*Iunij XXII Anno { Salût. MDCCX.
 Aetat. XLII.*

Viro optimo | Maria Ejus Vidua | M.P.

The maiden name of the widow is not given in the pedigrees. In his will¹ he 'gives to his wife Mary the use of all his household goods so long as she shall live in his house at Kingwood,' afterwards to his eldest son, Charles Garrard.² He appoints his wife executrix, and wills that she shall dispose of his goods, and place the money at interest for the benefit of their children.

Mary survived her husband nearly forty years, and was buried in the chancel on February 6, 1747, with the following inscription on her gravestone :

(f) Charles Garrard, died June 22nd, 1710, aged 42. Mary Garrard his wife died Feby. 1st, 1747, aged 79.

This tombstone, with many others of the Garrard family, was covered over by the new pavement when the chancel was restored in 1861. It is much to be regretted that the stones could not have been reset. However, Mr. Milman (the vicar at the time) preserved copies of all the inscriptions among the Vicarage Papers, from which the above is taken ; and the remaining inscriptions commemorating this family are here printed from the same document.

Charles Garrard, eldest son³ of the above, was baptized at Lambourn, April 4, 1695. He married

¹ P.C.C., 105 Young, 1711.

² His mother survived him eleven years, and was buried in the chancel, with this inscription *(f)* : *Eliz. Garrard, died June 27, 1721, aged 82.*

³ Another son, Thomas, was baptized January 29, 1704(5), and buried, in the chancel, May 23, 1769 : *(o) Thomas Garrard died May 18th, 1759, age 55. Son of Charles Garrard died June 22nd, 1710, aged 42.*

Mary,¹ only child and heiress of Edward Batten, of East Garston, and Batten's Farm, in Lambourn Woodlands, by whom he had six children, of whom four died before him, and were buried in the chancel.

(g) *Mary*, baptized September 19, 1719; buried March 5, 1727(8):

Mary Garrard, Dr. of Charles Garrard, died Feb. 26, 1727, aged 8 years.

(h) *Charles*, baptized August 16, 1721; buried April 28, 1761:

Charles Garrard, died April 23rd, 1761, aged 39. Eldest son of Charles Garrard.

(j) *Edward*, baptized August 6, 1723; married Elizabeth Horne,² of Rooksnest, in Lambourn Woodlands; buried April 7, 1761. 'He lived as a gentleman; had no family by his wife; was very fond of sporting.'³

Edwd. Garrard, died April 2nd, 1761, aged 37. Son of Charles Garrard.

Katherine, baptized November 18, 1724; married Thomas Blagrove, to whose children the Garrard estates descended.

James, born, 1728; died, 1768. 'James died a bachelor,' says Mrs. Noble; 'was an attorney; was fond of his wine.'

¹ Eastgarston Church Register, 1696. She was born December 1, baptized December 22.

² *Ibid.*, 1754, January 15.

³ From 'Information Respecting the Garrard Family, furnished by Mrs. Charlotte Noble.'—Add. MSS. British Museum, 28668, p. 150.

(p) *James Garrard, ye Son of Charles Garrard, died May 29, 1758, aged 39.*

(k) *Mary.*

Mary Garrard, dr. of Charles Garrard, died Aug. 5, 1732 aged 5 mo.

(l) Charles Garrard, the father, died less than two months after his sons Charles and Edward.

Charles Garrard, died June 3, 1761, aged 66 years. Son of Charles Garrard.

Mrs. Noble says he was a 'Collonel.'¹ His son Charles left two children, the younger of whom, 'Bulstrode, was in the army; was a good young man, and unfortunately was drowned.' The elder, Charles, died unmarried in 1771, leaving his estates to 'his dear grandmother, Mary Garrard, widow.'

(m) *Charles Garrard, died July 25, 1771, aged 24. The line became extinct.*

He was buried on July 31.

And his grandmother :

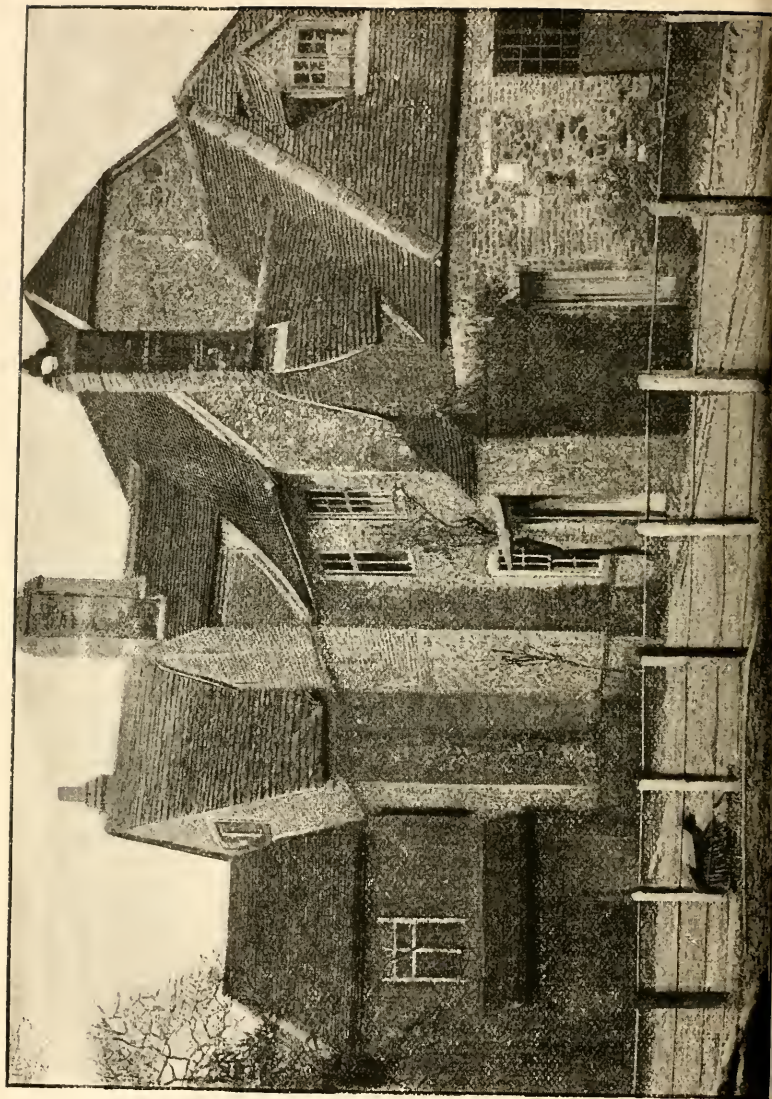
(n) *Mary Garrard, wife of Charles Garrard Sr., died Aug. 9th, 1778, aged 81,*

and was buried August 18.

There only remains one slab in the chancel to be noticed. It covers the remains of Nicholas, sixth son of Thomas Garrard, of Uplambourn, who was the eldest son of the Charles Garrard of Kingwood, who died in 1702, by his first wife, Frances Lock.

(q) *Nicholas Garrard, Son of Thomas Garrard, died May 29th, 1756, aged 59.*

¹ His will is in Somerset House. P.C.C., 215 Cheslyn, 1761.



Connected with the Garrard family is Charles Fettiplace, of Earl's Court, or Rooksnest, in Lambourn Woodlands, in memory of whom is a marble monument on the north wall of the Essex Chapel:

*H.S.E. | Carolus Fettyplace de Rooksnest Armiger | ex
Familia non antiquitate minus | Quam majorum virtutibus
insignita oriundus | Ipse non degenet | Generosa indole fraudis
nescia felix | in hoc solum infelix quod cum breves | Juventutis
excursus refrænare caepisset | Flebilis occidit | Eam erga amicos
fidem qua uti solitus est | Emendare forsán maturior | Adaugere
nulla poterat aetas | Legavit quinque libras per annum | Pau-
peribus parochiæ suæ de Chipping Lambourn | in agro Ber-
ceriæ | Ob. Anno Domini 1720 | Aetatis suæ 24 | Monumentum
hoc posuit amoris ergo | Relicta maerens.*

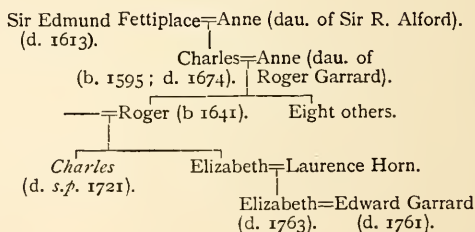
The grandfather of the above Charles Fettiplace lived at Uplambourn, and married Anne, daughter and co-heiress of Roger Garrard, who brought Rooksnest into the family. Notwithstanding his connection with the loyal Garrards, he held the office of commissioner for the land-tax in Berkshire under the Commonwealth. He died in 1674, and was buried at Lambourn, August 20. He was succeeded by his eldest son, Roger, who had two children—Charles, commemorated above, and Elizabeth, who married Laurence Horn, by whom she had a daughter, Elizabeth, who married Edward Garrard, and brought him the Rooksnest property. Elizabeth Garrard dying without issue in 1763, the Fettiplace family became extinct, even in the female line.¹

¹ See above, under Edward Garrard. There is a full pedigree of the Fettiplaces in Clarke's 'Wanting,' from which many of these particulars are taken.

The benefaction of Charles Fettiplace, junior, is recorded in the charity tables on the wall of the south transept :

Charles Fettiplace Esq^r of Earls Court by Will dated Feb. 2, 1709, gave £5 a year to y^e Relief of ye Poor of y^s Parish forever, to be disposed off by y^e Vicar for the time being, as He shall think fitt and be most to y^e Relief of y^e sd. Poor & in no case to the Rich. Charged on the Farm called Catesbridge Farm in ye Parish of Easthall in Com. Oxon, & payable to ye sd. Vicar by two even payments, at Mich. and Lady Day.

Charles Fettiplace, jun., was buried on March 16, 1720(21). The arms of the family, as entered in the Heralds' Visitations 1623-1665, are : Gules, two chevrons argent.



The *Seymours*, though none of their monuments in the church are of earlier date than the close of the last century, were a very ancient Lambourn family.¹ Their chief seat was Inholmes, in the Woodlands, though there were also branches settled at Lambourn, Uplambourn, and Beckhampton.

¹ The name of William Seymor is mentioned in 1317 in connection with Lambourn. See *Inq. P.M. of Johanna de Bohun*, 10 Edw. II., No. 70.

Ashmole¹ records the following inscription on a brass plate fixed in a grave-stone (now lost) :

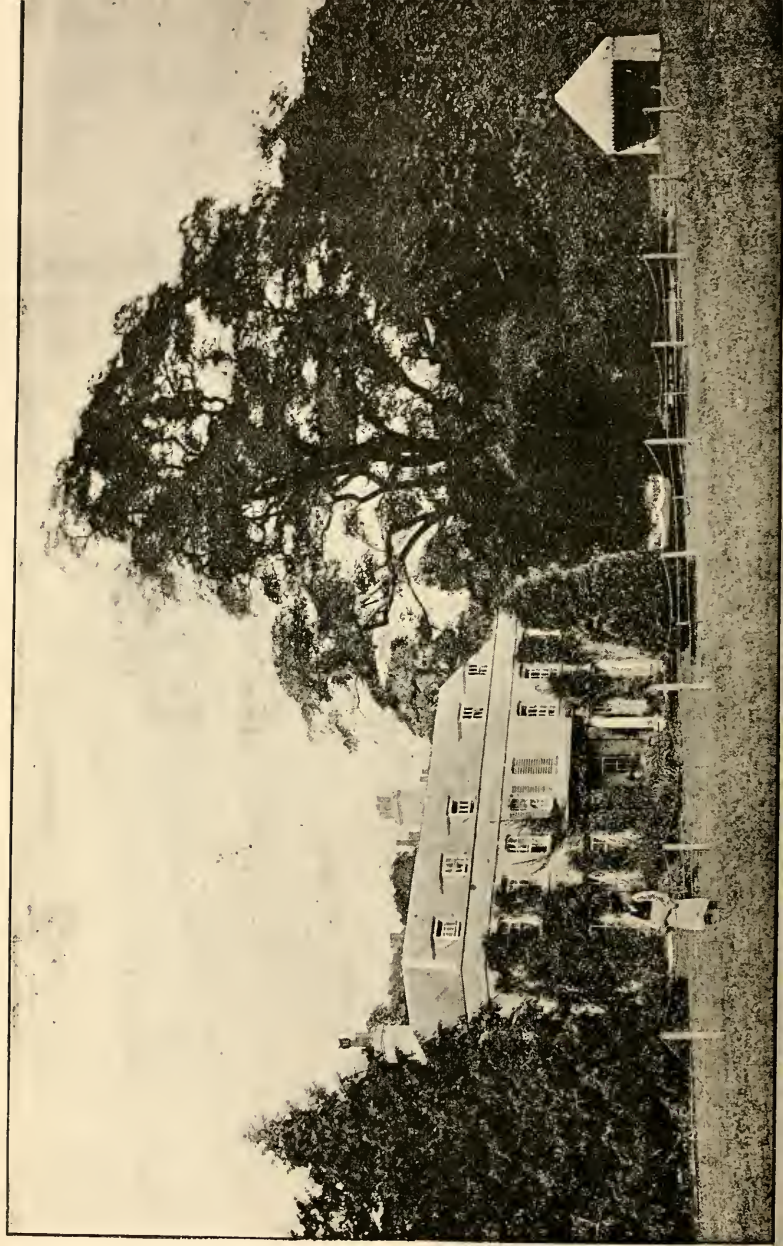
To the living Memory of her deare Husband, Roger Seymore, of Inholt, in Lambourn Woodlands, Gent., Lieutenant to the Traine-Band, who died the 7th day of April, 1631, and of his age 35, was this stone placed by Anne, his first Wife [sic] of whome he had 3 Sons, to whose Care he committed them at his decease.

The baptism of four sons is recorded in the church register—Thomas, April 13, 1626 ; another Thomas (probably the eldest was then dead), January 27, 1627(8) ; Roger, March 7, 1628(9) ; and Edward, August 6, 1631. Edward was a posthumous child.

The writer has not been able to assign to Toby Richmond, Esq., his place in the Seymour family. A Mr. Seymour Richmond, probably Toby's brother, was living at Sparsholt in the year 1759. On a monument on the north wall of the Essex Chapel is this inscription :

Sacred | to the memory of Toby Richmond | of | Inholmes Esqr | Who was a person of great Piety, prudence, and integrity | An affectionate husband and a very sincere friend | Also | To the Memory of Mary his Wife | Daughter of Richard Ingoldsby of Waldridge | in the county of Bucks. Esqr. | A lady ! whose merit and engaging manners | rendered her amiable to her Husband | and Agreeable to her Neighbours | She was a true Friend to the Poor | and distinguished for her Piety and Virtue | Having lived many Years with her Husband—an Ornament to the Marriage State | She exchanged this Life for a better | March ix. MDCCLVII. | and was followed by Him Janry. 1 MDCCLXI. | He left his Estate to his Nephew | Edmund Seymour | who erected this monument | to perpetuate their good name | and express his Esteem and Gratitude.

¹ II., p. 243.



Toby Richmond had been resident for some years in the parish, and he was present at a vestry meeting in 1733. Mary, wife of Tobias Richmond, was buried March 19, 1757, and her husband January 10, 1761. It would seem that some epidemic must have been rife in the Woodlands during the early part of that year, for besides Richmond's death, we have noticed the deaths of two Garrards at Kingwood and of one at Rooksnest.

Edmund Seymour, the nephew of Toby Richmond, was baptized August 26, 1727, and was the son of Thomas and Ann Seymour, of Uplambourn. He married Charlotte, by whom he had four children—John Richmond, baptized July 12, 1782; Allathea, July 26, 1783; Mary Ann, September 21, 1784; and Charlotte, November 7, 1786. He was a friend or patron of Henry James Pye, poet laureate at the close of the last century, who wrote the following verses to be engraved on his monument in the Essex Chapel :

*Sacred | To the Memory of | Edmund Seymour Esqr. | of
Inholmes, in this Parish | who departed this Life | the 31st of
March, 1798 | aged 70. |*

*To the Vain Trophies of the proud, and gay,
Let servile flattery raise the specious lay;
Seymour! to decorate thy Marble bier
True Grief shall pour the tributary Tear;
Shall o'er the tomb with silent anguish Bend
Where rests in death the Father! Husband! Friend!
A Father whose parental care we trace
In the young Virtues of his rising race;
A Husband whose connubial love is shewn
In her sad sighs who rears this Votive Stone;*

*A Friend, whose merits fill the breast that pays
To worth it mourns this heartfelt strain of praise.*

Henry James Pye.

On the south wall of the Essex Chapel (but formerly on a flat grave-stone in the floor) is a brass with this inscription :

*Here lieth the body | of John Richmond | Seymour esqr. of
Crowwood | Ramsbury Wilts and of | Inholmes in the County |
of Berks who deceased | the xiii day of November | in the year
of our Lord | MDCCCXLVIII | aged LXVI years. | I know
that my Redeemer liveth.*

On the death of Mr. J. R. Seymour, Inholmes was sold to Mr. Aldridge, the father of the present proprietor. Crowwood is still the property of the Seymour family.

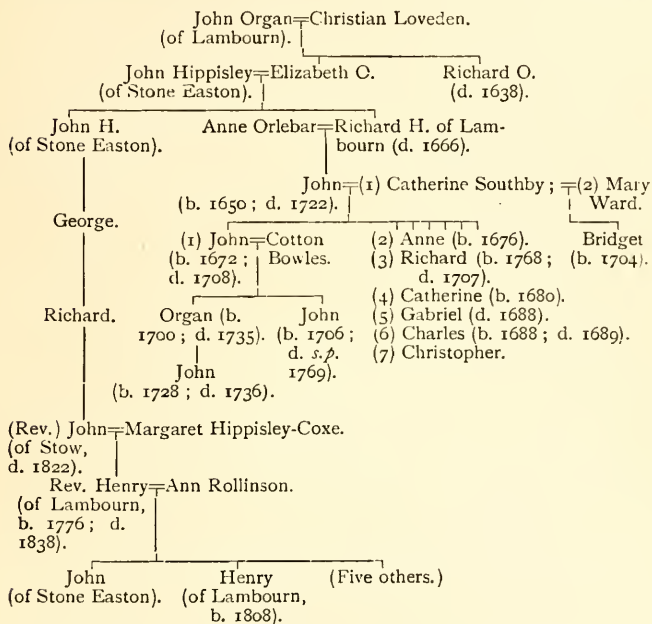
The first mention of the *Hippisleys* in connection with Lambourn is found in the church registers of marriage in 1603 :

June 19, 'Mr. John Hippisley and Elizabeth Organ, Lambourn.'

The Organs had been settled for some time in Lambourn (in 1552 Richard Organ was churchwarden), and on the death of Richard Organ, in 1638, their estates descended to the younger son of his sister, Elizabeth Hippisley, the elder son inheriting his father's Somersetshire estates at Stone Easton and elsewhere, where the Hippisleys had been settled since the reign of Edward III.

The following pedigree (based on Burke's 'Landed

Gentry') will enable the reader to assign to each of the monuments its place in the history of the family:



The first and most important of the Hippisley monuments is on the east wall of St. Mary's chapel:

M.S. | *Johannis Hippisley Armigeri* | *Hippisleiorum de Stoneaston in Com. Somerset* | *Antiqua prosapia oriundi* | *Johannis Organ Armigeri Nepotis et Haeredis* | *Vir fuit omni litterarum Genere Imbutus* | *Patronus Pauperum Beneficus* | *Vicecomes Berceriae A.D. 1679* | *et Pacis Custos 50 annos Integerrimus.* | *Duas Duxit Uxores* | *Catherinam Richardi Southby de Carswell* | *in Com. Berceriae Armigeri* | *Et Mariam Samuelis Ward de Rochdale* | *in Com. Lancastriae Generosi Filiam* | *Eodem hoc in Tumulo Conditas.* | *Ex prima Johannern, Richardum, Carolum* | *Christophorum, Gabrielem, Annam, Catherinam,* | *Ex Altera Bridgettam Suscepit.* | *Obijt xxvii Die*

*Junii A.D. MDCCXXII. | Aet: suae lxxii. | Hic etiam | Juxta
venerandos Patris sui Cineres Depositum est | Quod Mortale
fuit Johannis Hippisley Arm. | Qui ad Caelos Migravit A.D.
MDCCVIII. Aet. suae 36 | Cujus Filius Natu Maximus
Organus Hippisley Arm. | Ex Hac Vita Decessit A.C.
MDCCXXXV., Aet. suae 35. | Unicum Reliquit Filium Prae-
dictus Organus Johannem | Eheu! Breve Octo Annorum Inter-
vallum | Tenerum Puerulum Terris tantum Ostendit | Qui cum
Patre sub hoc Marmore Situs est A.C. MDCCXXXVI. |
Johannes Hippisley Arm. Organo fratri | Et ex Fratris Nepoti
Suo Haeres | M.H.P. | Quis Cladem illius Gentis, Quis Funere
Fando | Temperet a Lachrymis?*

‘Organ Hippisley, Esqr., by his last Will Dated Sept. 30, 1735, gave 3£ a year for ever for ye use of Teaching of Six Poor Children to read’ (Charity Tables). The scholars were to be ‘nominated and governed by his son and his heirs by the same rules by which the Testators then present scholars were taught, and which should remain in force for ever.’¹ In the wall of the stables of Lambourn Place there is a doorway (now built up), which used to lead into Mr. Hippisley’s School. The money is now paid annually into the funds of the Lambourn National Schools.

John Hippisley, to whom Lambourn Place descended on the death of his nephew in 1736, had no children, and on his death left the estates to his distant cousin, the Rev. John Hippisley, of Stow, in Somerset.

A marble tablet on the eastern pillar of the Holy Trinity Chapel commemorates him and his wife:

¹ Charity Commissioners’ Report.

Nati sunt $\frac{\text{Hic}}{\text{Illa}}$ *A.D.* $\left\{ \begin{array}{l} 1706 \\ 1792 \end{array} \right\}$ *denati* $\left\{ \begin{array}{l} 1769 \\ 1792. \end{array} \right\}$

In | Memory of | Isaac Grey, Gent. | who departed this life |
Dec^r the 3rd, 1744, | Aged 48 Years. | He has left a Widow |
and four Children | Inconsolable for his loss | having been a

tender Husband | and the Most Indulgent Parent. | He was ever ready to Assist | the Needy, and to defend | the cause of the Poor | from Oppression and wrong. | He was the great Grand-son of Sr Nicholas Crisp | by his daugh^r Elizabeth, who lyes bury'd | in St. Mildred, Bread St., London.

He was churchwarden in the year 1734.

The *Pinnells* were an ancient yeoman family of Uplambourn, and are mentioned in the parish account-books as far back as 1615,¹ but they have no monuments in the church before the beginning of the present century.

On the west wall of north transept :

To | the Memory of | Richard Pinnel | who died March 11th, 1800 | Aged 71 years. | — | Also Elizabeth his Wiff | who died Sept^r 19th, 1812 | Aged 84 years. | Also Mary their Daughter | who died Augst 22nd, 1812 | Aged 47 Years. | And also John their Son | who died Sept^r 1st, 1820 | aged 57 years.

On another tablet on the same wall :

In Memory of | Mary wife of | William Pinnell | Who died Dec^r 8, 1815 | Aged 35 years. | Also of William Pinnell | Husband of the above | Who died January 30th, 1837 | Aged 70 years.

On the same wall is a monument to Charles Hidden, a member of another ancient yeoman family of Lambourn, whose descendants still reside in the town :

Blessed are the dead | Which die in the | Lord. | — | Near this Place | Lyeth the Body of | Charles Hedden | Who died Oct 20th, 1776 | Aged 77 years. | Also Elizabeth, Wife of | Orchard Hedden | Who died April 27th, 1786 | Aged 70 Years. | The Souls of the Just are in the hands of God | Their Bodies are buried in peace | But their Name liveth for evermore.

¹ See also 'Berkshire Notes and Queries,' i., p. 19.

They | Died in the Lord and their works do follow them. | Also Martha | a Dear Friend and a faithful Wife | to Orchard Hedden | who died June 20th, 1802 | Aged 53 Years.

On the west wall of south transept :

To | The Memory of | Martha | wife of Thomas Woodrouffe. | She was | as a Daughter—Dutiful | As a Mother—kind | as a Wife—affectionate | Towards all—benevolent | By all—respected | And | (In her Station) | To the Poor and Indigent | A friend. | She departed this Life | Dec^r 15th, 1774 | Aged 52.

On the south wall of south transept :

Underneath | In a vault | Near to the South West angle of this south transept lie the | remains of three Children | of the Rev^d Edw^d Thompson | vicar of this parish | and Frances his wife | Evelyn, died June 13, 1836 | in her infancy | Emma, died June 22, 1847 | aged 47 years | Melville, died June 23, 1847 | aged 8 years.

In the south aisle of the nave are three tablets commemorating members of the Francis family :

(1) *In Memory of | Edward Francis of Lambourn, Yeoman | who died Jan^y 23rd, 1761, Aged 30 years | Martha his wife, who died Jan^y 24th, 1775 | Aged 56 Years. | Anne their Daughter, who died Oct^r 31st, 1796 | aged 44 Years | Edward their Son, who died June 18th, 1802 | aged 41 Years | Mary their Daughter, who died April 9th, Aged 54 Years.*

(2) *In Memory of | Mary, relict of | Edward Francis | who departed this life June 20th, 1831 | aged 73 years. | also of her grandchild | Mary Ann, daughter of | William and Martha Garrard¹ | who departed this life May 11th, 1816 | aged 8 years and 11 months.*

(3) *Sacred | to the memory | of | Edward eldest son of | Edward and Mary Francis | who died | on the 23rd June, 1835 | In the 53rd year of his age | And was buried | in the parish church | of St. Benet Grace Church | in the city of London.*

¹ 1806, July 8. Married, 'William Garrard of Lamborne, Gentleman, and Martha Francis' (Church Register). This William was not one of the Kingwood branch of the family.

To the memory of | three children of | William and Sarah Palmer | Elizabeth died Nov 19th | 1820, aged 10 years. | William died May 14th | 1831 aged 22 years | Thomas died May 4th | 1833 aged 19 years.

In the north aisle :

Sacred | to the memory of | William Chowles | who departed this life | on the 23rd of November 1838 | aged 67 years | By his last will he bequeathed £500 | for ever, to be invested in the funds, | which investment has been made in the | three per cent consolidated annuities | amounting to £554 1^s 6^d stock | the interest arising therefrom | to be applied in the purchase of suitable clothing and bedding | and distributed without distinction | annually on the 2nd of December | to old poor people | of Chipping Lambourn | not residing in the workhouse | the distribution to be made | by his executors during their lives | and afterwards by the minister and church wardens | for the time being | of this parish.

In the same aisle :

Nearly underneath this Marble | (in one vaulted family Grave) | Are deposited the Remains | of William—Maria—Charles Hedden | Fortescue The promising Offspring | Of John and Maria Fortescue | Of this Parish | They died 18 Sept—9 Oct—15 Oct | 1802 | Aged Sixteen—Nine—Seventeen Years | Christian Reader | Bewail not the guileless virtuous Dead | Who must be happy | But think with tender Sympathy | Of the fond—afflicted Parents | Who in the short space of five weeks | (By a raging scarlet Fever | so fatal chiefly to the Young) | were mournfully bereaved of all their Children | Reflect too | upon the slender Thread of human Life | And the uncertain End of human Things | Be Wise | And live for Ever. | Also John Fortescue; Father of the Above | who died the 6th of January 1820 | Aged 74 Years | Also Maria Wife of John Fortescue | who died the 26th of September 1822 | Aged 70 Years.



APPENDIX OF DOCUMENTS.

APPENDIX A.

Chapter House Books (St. Paul's.), W. D. 16.

p. 36b.

Instrumenta tangencia ecclesiam de Lambourne qui in honore
Sancti Michaelis dedicatur.

þis syndan þa gerichte þe liccaþ in to þam Minstre on Lambourne þæt is an hyde landes sker sacleas sake sokne tol team þanne teoþen æker on þæs Kynges lande tufegen scrift ækeres on hærfeste þat teoþe lamb. þat teoþe fearh on michaelles meassan ane fæge cyses an on martines meassan trefegen sester Cornes an sfin on eastrian xv panigas to elefen þas preostes tyn eoþene sfa Kynud þæs kinges his gielde hryðere mid þære hæman þæs preostes scyp forþ æfter þas Kynges ealre next sfa þæt heo ne mængen to gædre feofteri sfin æuer freo on iude and on feolde and ælce dæge on hors berinde odðe trefegen men of þæs kynges iude to dæses preoster fyre and þæs preostes tra horis mid þær gerefan of ælcere hide geneat landes on vp hæme toune and on byri hæme tune oenne æker to teoþunge odðe an hundred sceafa on hærueste and ælc geneat ænne sester cornes to cyric sceatte and buuan cowaudoune trefelf pænigas æt ælcere hida on martines meassan to cyric sceatte and ælc gebur æt eastbury ænne sester cornes to cyric sceatte of þan þegen lande upe tun trefegen ækeres to teoþunge trefegen sester cornes to cyric sceatte on bok hamtoune . R. trefegen akers to teoþunge trefegen sester cornes to cyric sceatte of eadfardes trefegen akers to teoþunge of eastbury trefegen akers to teoþunge ænne cyric sceat Se þe þis benime þan ministre æt Lambourne þan preoste cristes cours habbe he sancta Maria Sancte Michaelles Sanctus petrus Sanctus Nicholaus ealra cristes halgena þis is bi tealð be

þæs Kinges hase innan þære scire innan þan hundred on Lambourne þar to is geŕitnesse Croc ꝥ hear dynges ꝥ perman ꝥ þattear ꝥ þeodric ꝥ þealtear diacon auffriz Rauf ouþoda ſikynges ontrane ægelſine on minbiry caſi ealfric lyfe ealri [Kur] Celfſine þ.

APPENDIX B.

St. Paul's Chapter House Books, W. D. 16. Licence to Henry de Bathe.

OMNIBUS xⁱ fidelibus ad quos presentes litteræ pervenerint. Galfridus Decanus Sancti Pauli Londinensis, Rector ecclesie de Lambourne, salutem in Domino. Noveritis quod cum nobilis vir dominus Henricus de Bathon, parochianus noster de Lambourne, nobis supplicaret quatinus ei liberaliter annueremus quod infra parochiam nostram liceret ei infra curiam suam de Uplambourne oratorium construere, in quo, cum ad locum illum declinaret, tam sibi quam liberis familie sue divina celebraret, nos, attendentes ejusdem devocionem quam penes predictam ecclesiam veram habet, precibus ejus inclinati, multiplicatis pro eo intercessoribus, quod a nobis petiit sub hac forma eidem concessimus, videlicet quod liceat ei oratorium construere infra dictam curiam suam de Uplambourne in quo cum ad locum illum declinaverit tam missam quam horas diurnas per capellanium suum proprium tam sibi quam sue libere familie faciat si voluerit decantari, salvis in omnibus matrici ecclesie oblacionibus singulis et universis provenientibus et obvencionibus dicto capellano delatis vel oratorio, ita quod dictus capellanus nullum aliud officium in predicto oratorio exequatur, nec alia divina sibi sueque familie viventibus sive morientibus aliquo tempore subministret, set integrum sit jus parochiale in omnibus sine aliqua diminucione matrici ecclesie tam in dicto Henrico et heredibus suis, necnon et eorum familiis et rebus possessionibus eorundem infra predictam parochiam constitutis ; salvo et eo, quod sollempnibus diebus Natalis, Pasche, et Pentecostes et in festivitate ecclesie et dedicacione ejusdem, in quibus idem Henricus et heredes sui cum eorum familia venient ad matricem ecclesiam cum consuetis oblacionibus divina more parochianorum audituri. Nomine eciam subjectionis et reverentie singulis annis dabunt dictus Henricus et heredes sui dicte matrici ecclesie duos cereos, pondere duarum librarum, ad ardendum in majori altari usque ad consumpmacionem. Capellanus autem qui pro tempore minis-

trabit, antequam in predicto oratorio celebret, coram parochio matrici ecclesie fidelitatem jurabit de omnibus proventibus et oblacionibus que ad se vel predictum oratorium aliquo casu conceduntur vel deferentur. Et eciam Decano Sancti Pauli Londinensis obedienciam faciet quod in omnibus matricem ecclesiam conservabit independentem. Et sic administracionem dicti oratorii de manu Decani Sancti Pauli Londinensis tamquam a suo superiore cui obedire tenetur recipiet. Et ex hinc libere suum officium quam diu fuerit honeste conversacionis et vite, et matrici ecclesie fidelis prosequetur. Ad hujus autem concessionis majorem securitatem sigillum Capituli nostri parti Cirograffi remanenti penes dictum Henricum una cum sigillo nostro apponi procuravimus et parti remanenti penes Decanum et Capitulum appositum est signum dicti Henrici de Bathon. Datum anno Domini M^o CC XL, et pontificatus domini Gregorii pape noni anno XIII, et anno regni Regis Henrici tercii, filii Regis Johannis, XXV.

APPENDIX C.

Charter Rolls, 21-24, Hen. VI., Mem. 13.

Pro Thoma Lisieux decano ecclesie Cathedralis Sancti Pauli London' de mercato et feriis concessis.

REX Archiepiscopis Episcopis etc. salutem. Sciatis quod de gratia nostra speciali, et absque aliquo fine vel feodo nobis reddendo, concessimus et licenciam dedimus pro nobis et heredibus nostris quantum in nobis est, dilecto nobis in Christo Thome Lisieux, Decano ecclesie Cathedralis Sancti Pauli London', persone sive proprietario ecclesie de Chepynglamburne in comitatu Berks, dicto decanatu spectantis, quod ipse et successores sui, persone sive proprietarii predictae ecclesie de Chepynglamburne, habeant unum mercatum apud dictam villam de Chepynglamburne, singulis septimanis die Veneris tenendum, et duas ferias ibidem singulis annis, per tres dies duraturas, videlicet unam in vigilia Apostolorum Philippi et Jacobi, in die, et crastino ejusdem tenendam, et aliam in vigilia Sancti Clementis Pape, in die, et in crastino ejusdem tenendam, cum omnibus libertatibus juribus et liberis consuetudinibus ad hujusmodi mercatum et ferias pertinentibus sive spectantibus, nisi mercatum illud et ferie ille sint ad nocumentum vicinorum mercatorum et vicinarum feriarum. Quare volumus et firmiter precipimus pro

nobis et heredibus nostris quantum in nobis est, quod predictus Decanus et successores sui, persone sive proprietarii dicte ecclesie de Chepynglamburne, habeant in perpetuum unum mercatum ibidem singulis septimanis die Veneris tenendum, et duas ferias ibidem singulis annis, videlicet unam in vigilia Apostolorum Philippi et Jacobi, in die et in crastino ejusdem, et aliam in vigilia Sancti Clementis Pape, in die et in crastino ejusdem tenendas, cum omnibus libertatibus juribus et liberis consuetudinibus ad hujusmodi mercatum et ferias pertinentibus sive spectantibus, nisi mercatum illud et ferie ille sint ad nocumentum vicinorum mercatorum et vicinarum feriarum, sicut predictum est. Hiis testibus venerabilibus patribus J. Archiepiscopo Cantuarien', totius Anglie Primate, Cancellario nostro, W. Lincoln, W. Sarum, et A. Cicester', custode privati sigilli nostri, Episcopis; carissimo avunculo nostro Humfrido Gloucestr', et carissimo consanguineo nostro Ricardo Ebor', Ducibus; carissimis consanguineis nostris Edmundo Dors'et et Willielmo Suffolk, Marchionibus; ac carissimis consanguineis nostris Ricardo Sarum et Johanne Salop', Comitibus; dilectis et fidelibus nostris Radulpho Cromwell et Radulpho Botiller', thesaurario nostro Anglie, Militibus; et aliis. Datum per manum nostram apud Westmonasterium viij die Martii.

Per breve de privato sigillo et de data predicta
[24 Hen. VI.] auctoritate parliamenti.

APPENDIX D.

Religious provisions drawn up by John Estbury for the observance of his Almsmen at Lambourn: printed from the copy of them preserved in the Close Roll, 32 Eliz., Part I.

' . . . Ego Johannes Isburie volo statuo et ordino per praesentes . . . quod quilibet eorundem pauperum non literatus dicat quolibet die ante meridiem in Ecclesia parochiali de lamborne, si illuc comode ire potuerit, tria psalteria beate Marie Virginis ad minus, et post meridiem duo psalteria eiusdem virginis in ipsius honorem, ac laudem sancte et individue Trinitatis, pro anima mea et animabus parentum, antecessorum, et amicorum meorum, et omnium fidelium defunctorum. Et quod quilibet huiusmodi pauperum literatus dicat quolibet die ante meridiem in Ecclesia predicta, si illuc comode ire potuerit,

matutinas beate Marie cum prima et horis consuetis, ac septem psalmos penitencie cum letauia necnon post meridiem preces vocatas placebo et dirige, cum oracionibus ad eas consuetis et usitatis : Ac vespervas et completorium beate Marie virginis ; et bis in qualibet septimana psalmos de passione Christi, et hoc in quarta et sexta feria, nisi hiis diebus alias legitime impediatur. Et eciam quod quilibet eorundem pauperum in Cantu eruditus, diebus dominicis et festiuis custodiat chorum in dicta Ecclesia de Lamborne tempore divinorum, et sit ad huiusmodi divinam adiuvans, prout melius sciverit et potuerit. Et eciam quod quilibet huiusmodi decem pauperum quolibet die, nisi abfuerit ex causa per discretionem Capellani approbanda, intersit et devote audiat missam eiusdem Capellani, specialiter orandam pro anima mea et aliis animabus predictis ; et quod quotidie post missam celebratam, omnibus dictis pauperibus ad tumbam Sepulture mee congregatis, senior eorum aperte dicat in Anglico “for John Isburies sowle, the sowls of his parents, auncestors, frendes, and all christian sowles” Paternoster, et genu flectet unusquisque circa Tumbam, et dicat oracionem dominicam cum salutatione Anglica ; quibus dictis, quilibet eorum, suis manibus in sublime tentatis, piissime recordetur passionis Christi, cum signo crucis per eorum quemlibet manu sua facto super terram et osculato. Et in casu quo contingat aliquem dictorum pauperum ita infirmitate vel debilitate prosterni quod Ecclesiam predictam accedere non potuerit, nihilominus ipsum onero cum omnibus oracionibus sibi superius impositis, nisi tam ingenti infirmitate gravetur quod ille dicere nequiverit, nec pauperes in Cantu eruditi eo die quo custodierint chorum teneantur ad omnes oraciones sibi superius impositas sed ad illas duntaxat quas comode dicere et proimplere potuerit. Et ulterius volo et per praesentes statuo quod quilibet dictorum pauperum singulis diebus, cum a lecto surrexerit et in sero cum ad Dormitum transierit, dicat in sua camera, genu flectendo dummodo hoc facere potuerit, in honorem Sancte Trinitatis ter oracionem dominicam et ter salutationem Anglicam ac semel symbolum apostolorum, cum speciali et mentali recordacione anime mee et animarum predictarum. Et quod infirmis debilibus et impotentibus dicte domus quotidie per consortes suos salvos cum congrua diligencia succurrantur et ministrentur necessaria et opportuna’

APPENDIX E.—I.

Aug. Off. Chantry Cert. Roll 3.	{	founded w th the parochie churche ther by John Isbury to thentent to haue masse iij tymes eury weeke saide w th the same and also to teache a firee scole Is worth by yere as apperith by the Survey	xlii xxd Wherof	{	The xth xxv ijd And so	{	Remaineth to Arthur Elmes in cumbent of the age of l yeres able and apte to serue cure and not having any thing elle towards his Lying	ixl xvijjd
23.	The Trinite Chantry	Goodes Remaynyng ther the xxiijth Daye of nouemb'r laste paste comitted to the custody of	xxs jd ou' and besides one chalice pois' x. onz.					
	Our Lady Chantry	{founded by the saide John Isbury to finde a preste perpetually to pray for his soule Is worth by yere	ixli vijs viijjd Whereof in	{	Rentes Resolute, iiijjs Decay of Rente, iijjs Tenth, xvijjs ixjd	{	Remaineth to Edmund Androwes incumbent of thage of lx yeres not able cure nor having any other Lying	viijji ijs viijjd
Lamborne		Goodes Remaynyng ther the xxiijth Daye of nouember laste paste committed to the custody of	viijjs ou' and besides one chalice pois' viij onz.					
	Lande	{Geven to maynteyne an obite w th the parochie churche ther for euer of the yerely value of	x ^s Wherof in	{	Almes yerly at the day of the obite vjs viijjd	{	Ande for an obite iijjs iijjd	
	Rente	{Geven out of certeine Lande ther to the finding of an obite ther for euer by yere	vjs viij Wherof in	{	Almes distributed among the poore, iiijjs viijjd	{	Ande kepnyng the saide obite, ijs	
	Stock	{Of xx shepe geven to maynteyne certeine lyghtes ther Remaynyng in handes of diuerse persons who Kente yerly for the same to the vse of the saide lightes	vjs					
	Memord	{The number of Howslyng people w th the saide parochie be Prestes assistent to serue the cure ther—none.						

APPENDIX E.—II.

Ang. Off. Chantry Cert. Roll 5r.	One Chautre of the Trinitie founded by	{ John Isbury by the Kynges Maties lycence that nowe ys tente to have a prest to saye masse iij tymes wekely in the parishe Churche of lamborne and to helpe syngethe Devyne service there & Also to teche the scolers of the firescole in lamborne aforesaid Whyche ys done & observed Accordyng to the foundacion.	The said Chautre ys scituat wthin the parishe Churche of lamborne.	The value of the londes & tenementes belongyng vnto the said Chautre	{ xli xxd { ffor the Kynges maties wherof { tenth, xxxs ijd	Ornamentes plate Juelles goodes & Catalles merly Ap- perteynge to the said Chautre as Ap- perth by an Inven- tor therof made not prayed.
40.						
The parishe of lamborne	One Almes house there founded by	{ John Isbury (as yt ys Re- ported) to thentent to haue x poremien to pray for the soule of the said John and all Cry- sten' soules And therefore he haythe gyven certeyn londes tenementes in Mortemayn And yt ys Appoynted by the said John Isbury that the Chautre prest of ys Chautre of the Holy trinitye shall haue the gouernance of the said x poremien & to Receyue the prophetes of the land & paye them theyre stypendes Whyche ys observed in All poyntes & Artycles Accord- yngly.	The said Almes house ys scytuate wthin the parishe of lamborne nigh adjoynyng vnto the Churche yarde.	The value of the londes & tene- mentes to the said Almes house belonginge	{ xvijli xiijs iiijd { Whyche ys im- ployed towards the fyndyng of the said pore men.	Ornamentes goodes plate Juelles & catalles merly Ap- perteynge to the Almes house ther' ar' none belonginge.
	One Chautre of our lady founded by	{ Thaucncesters of John Isbury (as the Comysstoner le en- formed) to thentente to haue a prest to pray for the soule of the founder And to saye Dayly seruyce wt other Exe- cutes in the Churche there Whyche he doth accordyngly.	The sayd Chautre ys scituat wthin the Churche of lamborne.	The value of the said Chautre in londe & tente	{ vijli xvijls ijd { ffor the King wherof { maties Tenth for the preste { xvijls ixd stipend { vijli	Ornamentes plate Juelle goodes Catal- les merly appertey- nyng to the said Chautre as Apper- eth by An Inventory therof made not prayed.

APPENDIX F.

*A Prayer to be said by the Poor of the Almshouse of John Isbury, Esq.; in Lambourne, Berks.*¹

O ETERNAL God, who art nigh and plenteous in mercy to all that call upon thee ; we do bless and praise thee for all thy mercies, wherewith from our youth up, thou hast blessed us, both in things concerning this Life, and that to come ; we bless thee for our Creation after thine own Image, [whereas thou mightest have made us in the likeness of the lowest of thy Creatures ;] for our Redemption by the Death and Passion of thy dear Son ; [when thou mightest have left us (as we had plunged ourselves) in eternal perdition with the Devil and his angels ;] for our instruction under the Gospel of Christ, when thou mightest have left us to have lived and died in the place of ignorance and hour of darkness ; we thank thee for preserving us from our birth unto this present time, we acknowledge how just it had been with thee, to have cut us off long ago in the sins both of our youth, and of our age ; we praise thee, that whereas thou hast manifested fearful and sudden Judgments on others, taken them away in the midst of their days, and in the midst of their Sins, thou hast nevertheless in much mercy born with us, and forborn a long time, notwithstanding our many and [mighty]² sins ; we bless thee for the Friends and Benefactors, which from time to time thou hast raised up unto us ; and for the comfortable Provisions, which by them thou hast made for us ; such is thy great goodness, that in the midst of judgment thou dost remember mercy, although we are poor, yet thou hast not forsaken us : although we have forgotten thee, days without number, yet hast thou not forgotten us, nor suffered others to forget us : we bless thee in especial that now being old, and grey headed, thou hast not left us, but plentifully provided for us in that society, wherein we live, and praised be thy name for those Persons, by whom this maintenance, for the support of our age, and for the more freedom in thy service hath been

¹ Printed from the copy (dated 1750) now in use. A few words are now omitted or altered ; these are placed in square brackets.

² Now 'grievous.'

bestowed, and from time to time maintained, and continued : in particular we thank thee for our ancient and charitable Founder, Sir John Isbury, whose reward we hope is with thee, and for our present supervisors the Warden of New College and Mr. [John] Hippisley, whom we beseech thee to bless with all spiritual and temporal blessings, with grace here and glory hereafter ; make them we pray thee careful to do their duties in their places, conscionable in discharging the trust reposed in them, wise and faithful in dispensing the charitable relief of our own deceased Founder and worthy Benefactors ; and finally we humbly intreat for ourselves, that thou wouldst give us a sanctified use of all thy mercies toward us, especially of that provision, which in our latter days thou hast made for us, and of that happy liberty, which by the means of thy daily service we do enjoy, having such time and so much encouragement for thy service, grant that we may improve this time of ours, and these mercies of thine for the good of our own souls, and then for the good of others, whom in our prayers we are and ought to be continually mindful, help us to pray, not only with our lips, but with our hearts and spirits [and in truth] for thou art a Spirit and wilt be worshipped in spirit and in truth : And seeing it is not good that the spirit be without faith, Lord give us, and increase in us true faith, and saving knowledge, that we may pray as with the spirit, so with the understanding also ; give us grace to call to mind, and repent of the sins of our youth, yea all the offences of our lives past : enable us from henceforth so to carry ourselves both towards thee, and towards men in that society wherein thou hast placed us, that we may be esteemed worthy those benefits thou hast bestowed on us, and [be capable of]¹ those mercies, which thou hast provided for thine hereafter : Bless O Lord thy whole Church, comfort thine afflicted people : Send forth [painful]² and faithful labourers into thy harvest : Grant thy Gospel a free passage : Be favourable unto this Kingdom wherein we live : Pardon our manifold and grievous Sins : Withhold thy judgements : Continue as thy abundant favours hitherto vouchsafed to us, especially the light of the gospel : Cleanse our hearts of all idolatry, superstitions and prophane-ness : Bless our gracious [King George], and all the Royal Family : Bless the Lords of [His] Majesty's Privy Council :

¹ Now 'inherit.'

² Now 'zealous.'

Bless all that are in and under Authority, and all that love and fear thee: Accomplish the number of thine Elect, prepare us and thine for thy coming, and then Lord Jesus come quickly. Amen.

Oxford, Printed at the Clarendon Printing House, 1750.

APPENDIX G.

Lambeth MSS.

Surveys of Church Lands (temp. Commonwealth).

Vol. xii., p. 35.

Paule's
London
In Com'
Berks
Rectoria
de
Chipping
Lambourne.

A SURVEY of the Parsonage of Chipping Lamborne in the County of Berks with the lands and Tenements to the sayde Parsonage and Mannor: belonging late parcell of the possessions or late belonging to the Cathedrall Church of St^t Paule, London, made and taken by vs whose names are herevnto subscribed in the Monethes of July and August, 1651. By vertue of a Commission to vs granted (beareing date the Tenth day of July) grounded vpon an Act of the Commons of England assembled in Parliament.

Redd'
apport'
liiij^{li} viij^s iiij^d

The Tythes of the Rectorie or Parsonage of Chipping Lamborne aforesayde, ariseing reneweing and increasing yearely in the sayde Parrishe of Chipping Lamborne and Vplamborne Bockhamton Eastbury and the Woodlands which are Hamlets belonging to Chipping Lamborne and graunted wth other things are worth per Annum over and above the apportioned Rent

li.	s.	d.
478	: 11	: 08

Redd' ab
antiqua
lxvj^{li} xiijs^s iiij^d.
Appor'coned
thus
The Tythes
p' Ann'
54^{li} 08^s 04^d.
The
Demeasnes
12. 05. 00.

MEMORANDUM Thomas Gerrard of Chipping Lamborne aforesayde the elder gent holds by Indenture of Lease beareing date the sixteeneth day of May in the ffifteeneth yeare of the late King Charles made and graunted by and from Thomas Wynnyff late Deane of the Cathedrall Church of St. Paule in London. To the sayde Thomas Gerrard the afore mentioned premisses with the appurtenances. To hold to him and his assignes, for the naturall lives of Thomas Gerrard and Charles Gerrard his two sonnes and of susan Blaggrave the eldest daughter of Sr John Blaggrave Knight of Sircott in the parrish of St. Maries Reding in the County of Berks and the life of the longest liver of them

payeing yearly at the dwelling howse of the sayde Deane neare the sayde Church of St^t Paule Threescore and six pounds thirteene shillings and foure pence at Mychaelmas and Lady day by equall portiones. Which sayde Rent being apporportioned betweene the lands and Tenements and the Tythes of the sayde parrish, Wee esteeme the lands rents and profitts of the sayde Manno^r to be worth vpon Improvement over and above the Rent apporportioned per Annum

104^{li} 15^s 00^d

A COVENANT for Rent vnpaid by the space of Eight and Twenty dayes being lawfully demaunded then the Lessee fforfitts Twenty shillings for every such default. And for Rent and being vnpaid by the space of ffifty and six dayes being lawfully demaunded at the place aforesayde the Lessor to reenter.

THE LESSEE Covenants the sayde Parsonage howses and howsing to the same appertayneing well and sufficiently to repaire susteyne Amend and mayneteyne and against wind and rayne shall make defenceable as often as neede shall require. And at the end of the tearme the same soe repaired to leave and yeild vp.

THE LESSEE to beare and pay all manner of Charges goeing out of the same dureing the tearme and alsoe Tenn pounds yearly vnto the Viccar of Lamborne in augmentation of his livinge. And the sayde Thomas Garrard is the ymediate Tennant.

		<i>Yeares.</i>
The lives are	Thomas Garrard liveing and aged about	35
	Charles Garrard liveing and aged about	25
	Susanna Blaggrave alis Garrard liveing and	
	aged about 	20

VICARIA.

The Vickeridge of the parrish Church of Lamborne, in the County of Berks aforesayde, consisteth of a small Viccaridge howse and Garden, togeather with the Tythes of the Corne, Wood and Lambe and all other Tythes ariseing reneweing and increasing and vpon the Gleabe lands belonging to the sayde parsonage of Lamborne, togeather with a yearly penc'on of Tenn pounds p' Anñ out of the saide parsonage to be paide at Mychaelmas and Lady day by equall porc'ons, which with the

Tythes of Calues through the whole parrish and other parrish duties are worth p' Anñ. [Amount not given.]

MEMORAND the late deane of the Cathedrall Church of St. Paule, London, hath the right of Nominac'on and presentac'on of the Vicker there, And Tobyas Greenebury Clarke is the present Incumbent and was instituted by late Bushopp of Sar' about fforty yeares since.

REPRISES.

There is due as aforesayde to the Vicker of the parrish Church of Chipping Lamborne aforesayde a yeerely penc'on of Tenn pounds, due at Lady day and Michaelmas by equall porc'ons out of the sayde Parsonage of Lamborne.

MEMORAND'.

The gleabe lands belonging to the sayde Parsonage payes all manner of Tythes to the Vicker of the parrish Church of Chipping Lamborne aforesayde, which is considered in the valuac'ons.

	John Pegg	} Surveyors.
	1651	
Ex' p' W ^m . Webb, 1651.	John Griffith	
Ex ^a : Ra : Hall : Regist. Dept.	Ralph Davis	

[Endorsed] The Rectory of Chipping Lamborne, com, Berks.

Deañ Pauli Londoñ.

Recept' 1^o Octobr', 1651.

LAMBETH MSS., 980, p. 177.

Lamborne,

G. 6.

March 3^d, 1657.

Vpon Considerac'on had of the petic'on of the parishun^{rs} of Lamborne in the County of Berkes praying the continuance of an augmentacion formerly graunted to that place. It is ordered that vpon setling such godly and able preacher of the gospell as shalbee duly admitted & approued of by the Comissun^{rs} for approbac'on of publique preachers, the Trustees will take into due consideracion how an augmentacion may be advanced vnto him.

LAMBETH MSS., 984, p. 7.

A rentall of the revenues of tithes vested in
the Trustees for maintenu'ce
[1657.] of ministers.
County of Berkes.
Lambourne 54. 08. 08.

APPENDIX H.

*The Organ.**Great Organ :*

Bourdon, 16 ft.
Open diapason, 8 ft.
Stopped diapason, 8 ft.
Gamba, 8 ft.
Flute Harmonique, 4 ft.
Principal, 4 ft.
Twelfth.
Fifteenth, 2 feet.
Sesquialtera, 3 ranks.
Posaune, 8 ft.
Oboe orchestral, 8 ft.
Clarion, 4 ft.

Couplers :

Great to pedal.
Swell to pedal.
Choir to pedal.
Swell to great.
Swell to choir.

Swell Organ :

Bourdon, 16 ft.
Open diapason, 8 ft.
Stopped diapason, 8 ft.
Principal, 4 ft.
Harmonic piccolo, 2 ft.
Sesquialtera.
Cornocean, 8 ft.
Oboe, 8 ft.

Choir Organ :

Stopped diapason, 8 ft.
Dulciana, 8 ft.
Stopped flute, 4 ft.
Flageolet, 2 ft.
Corno di Bassetto, 8 ft.

Pedal Organ :

Open diapason, 16 ft.
Bourdon, 16 ft.
Principal, 8 ft.
Posaune, 16 ft.

APPENDIX I.

*Inventory of Plate belonging to the Parish Church of S. Michael
and All Angels, Lambourn, 1890.¹*

1 silver-gilt Chalice.
1 silver-gilt Paten.
1 silver Chalice with cover, to form paten, inscribed round the

¹ From *Vicarage Papers*, 1890.

knob, '*Lamborne Parish*, 1631.' This chalice and paten have no hall-mark. They are considerably older than the date inscribed, being of a pattern prescribed by Archbishop Parker, reign of Elizabeth. Date of paten, 1567.

2 silver Patens, *temp.* Geo. II., inscribed '*A gift to the Parish Church of Lambourn, in Berkshire, 1747,*' on each one. Date of manufacture, 1683.

1 silver Offertory Dish, *temp.* Charles II., inscribed '*The gift of Mrs. Wilmot to the Parish of Lamborne, late of Sir William Wilmot, Esq. Churchwardens Richard Bury and William Runnaker, 1701.*'¹

1 large silver Flagon, *temp.* Charles II., with same inscriptions.

1 Flagon, red cut glass, silver-gilt mounts, presented by Mrs. Murray² and Miss Twynam.

2 plain glass Cruets, with silver-plated stoppers.

¹ 'Pd. ye Goldsmith for engraving y^e Church Plate, 10s.'—*Parish Account Books*, 1702.

² Wife of the Rev. John Murray, Vicar of Lambourn 1868-1875.

APPENDIX K.

Deans of St. Paul's to the year 1827.

	Leovegarus.	1364	John de Appleby.
	Godwin.	1375	Robert Brewer.
	Syred.	1389	Thomas de Eure.
	William.	1400	Thomas Stowe.
	Elfuenus.	1406	Thomas Moor.
	Luiredus.	1421	Reginald Kentwode.
	Ulstán.	1441	Thomas Lisieux.
1111	William.	1456	Laurence Bathe.
1138	Ralph de Langford.	1457	William Say.
1154	Taurinus de Stamford.	1468	Roger Radclyff.
1160	Hugh de Marinis.	1471	Thomas Wynterburne.
1181	Ralph de Diceto.	1478	William Worsley.
c. 1204	Alardus de Burnham.	1499	Robert Sherbourn.
1216	Gervase de Hobrugg.	1505	John Colet.
1217	William de Basinges.	1519	Richard Pace.
1218	Robert de Watford.	1526	Richard Sampson.
1228	Martin de Pateshull.	1540	John Incent.
1229	Walter de Langford.	1546	William May.
1230	Richard Weathers- head.	1553	John Feckenham
		1556	Henry Cole.
1231	Geoffry de Lucy.	1559	William May.
1241	William de St. Maria.	1560	Alexander Nowell.
1242	Henry de Cornhill.	1602	John Overall
1254	Walter de Salerne.	1614	Valentine Carey.
1256	Robert de Barthón.	1621	John Donne.
? 1261	Peter de Newport.	1631	Thomas Winniffe.
? 1262	Richard Talbot.	1650	Matthew Nicholas.
1263	Geoffry de Feringes.	1661	John Barwick.
1268	John de Chishull.	1663	William Sancroft.
1273	Hervey de Botham.	1678	Edward Stillingfleet.
1276	Thomas de Inglethorp.	1689	John Tillotson.
1283	Roger de la Leye.	1691	William Sherlock.
1285	William de Mundfort.	1707	Henry Godolphin.
1294	Ralph de Baldock.	1726	Francis Hare.
1306	Raymond de la Goth.	1740	Joseph Butler.
1307	Arnaldus Frangerius de Cantilupe.	1750	Thomas Secker.
		1758	John Hume.
1311	John de Sandale.	1766	Frederick Cornwallis.
1314	Richard de Newport.	1768	Thomas Newton.
1316	Vitalis de Testa.	1782	Thomas Thurlow.
1323	John de Everdon.	1787	George Pretymán.
1336	Gilbert de Bruera.	1820	William Van Mildert.
1353	Richard Kilmyngton.	1826	Charles Richard Sum- ner.
1362	Walter de Alderbury.		
1363	Thomas Trilleck.	1827	Edward Coplestone.

APPENDIX L.

Vicars of Lambourn, from the Diocesan Registers at Salisbury and Oxford.

1316	William Chapman.	?	William Beckett.
1320	Thomas de Stowe.	1595	John Wirrall.
1329	Nicholas Sextenby.	1602	William Small.
1337	John Gemilby.	1609	William Andrewes.
1349	John Joce.	1611	Tobias Greenebury.
1405	Henry Hungerford.	1665	John Bourne.
1420	Stephen Whelere.	1666	Solomon Quarles.
1424	John Paslewe.	1671	Robert Anderson.
1424	Thomas Jannye.	1675	Thomas Crosbie.
?	Richard Walbot.	1705	Thomas Mansell.
1432	John Gyles.	1709	William Powell.
1435	William Baker.	1714	John Taylor.
1436	William Oldebury.	1729	George Ramshaw.
1441	John Curteys.	1776	James Smith.
1441	Hugh Pyamowe.	1814	Thomas Whiteing.
1442	William Dawson.	1832	Edward Thompson.
?	Robert Cowper.	1850	Robert Milman.
1466	John Dodde.	1862	Henry Barter.
?	Richard Abendon.	1868	John Murray.
1531	Thomas Raynolds.	1875	Henry Footman.
?	Robert Reynolds.	1878	John Edgell.
1555	Edmund Sharpe.	1888	John Herbert Light.
1570	Richard Kinge.		





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